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23rd. Year of Publication.



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IN THIS ISSUE:

Training Students in Economical Methods of Effective Study.  
Science Teaching in Catholic Schools and Colleges.  
The Beauty of Daily Duties. Measuring the Mind.



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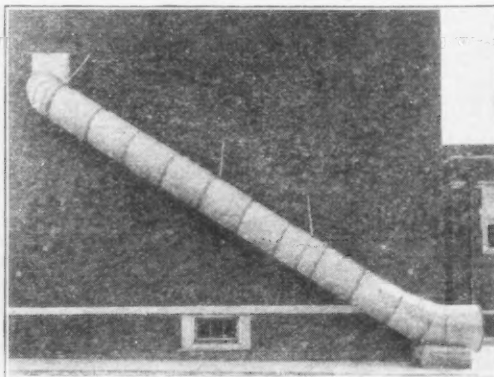
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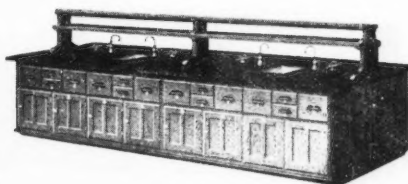
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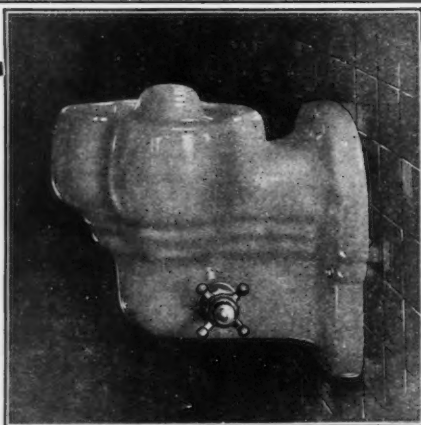
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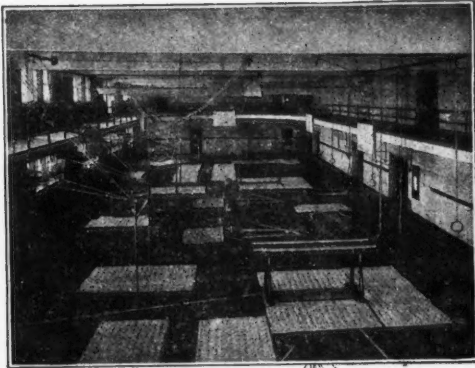
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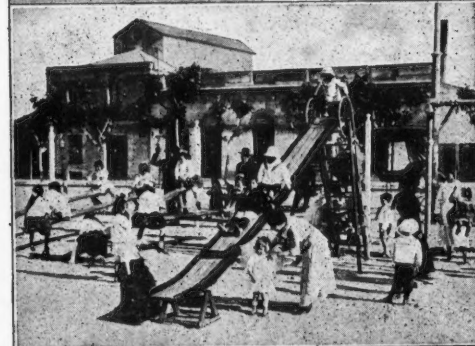
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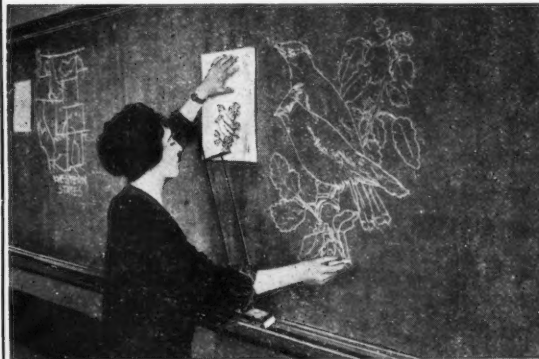
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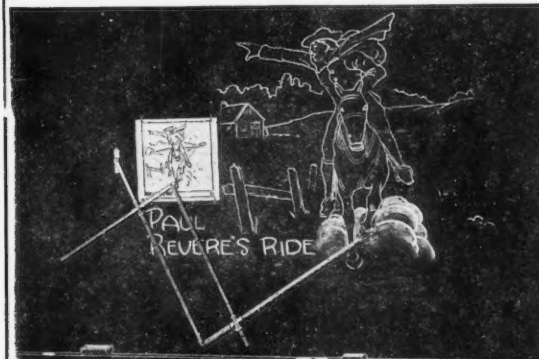
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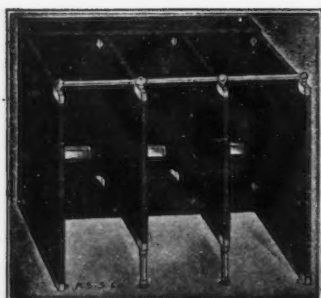
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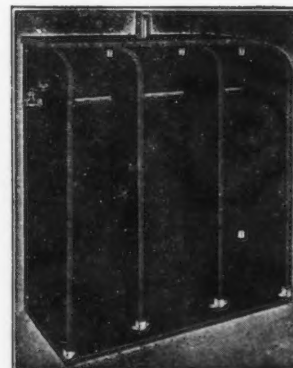
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# Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

Vol. XXIII, No. VIII.

MILWAUKEE, WIS., JANUARY, 1924

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IT IS THE LAW. We have known teachers who had an odd notion of consistency and professional dignity. Once they made some classroom law, they felt constrained to make everybody observe it irrespective of exceptional conditions or extenuating circumstances. And they were just as inexorable about laws which they hadn't made themselves but which it was their duty to enforce. They enforced them, all right; but in the enforcement they served the cause of neither religion nor education. It is quite true that there is no sense in making laws unless those laws are enforced; but since the enforcement is the application of a general formula to a particular case it implies the exercise of both judgment and discretionary power on the part of the executive. Too many executives—in the classroom and out of it—are different about exercising their judgement, and they think they have no discretionary power at all. They apparently confuse discretionary power with discretion.

A sane and suggestive attitude toward rules and laws and regulations and such legislative enactments is conveyed by an editorial in the Jesuit weekly, "America", for July 28, 1923. The writer is a man who knows his theology. He says:

**"It should not be forgotten that it is neither wise nor prudent to insist upon legislation which, while correcting no evil, gives occasion for discord."**

Chew upon that!

No, the holy Jesuit is not talking treason or heresy. He is talking common sense and Catholic sense. He is doing what his holy founder wanted the soldiers in his spiritual army to do, he is thinking with the Church. Law is not an end in itself; it is only a means. Rules are not an end in themselves; they are only means. Precedents and all kinds of human legislation are not ends in themselves; they are only means. Now, if as means a bit of legislation no longer contributes to the desired end, of what earthly or heavenly good is the legislation? To adhere to a law, to enforce a law, to break hearts and spirits and ruin lives, and all because the law is the law and irrespective of whether or not it subverts some useful end—that, beloved brethren, is a species of idolatry.

That is not the Catholic attitude toward law. Observe Holy Mother Church in practice. She makes a law about marriage. She forbids her children to marry persons who are not Catholics. It is a very wise law; there are ever so many important issues at stake. But, when insistence upon that law would correct no evil but only give occasion for discord. Holy Mother Church grants a dispensation from that law—which means that she adjudges the law not binding in a particular case. And are there many such particular cases? Are there many instances of Catholics marrying

## Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

with non-Catholics? There most certainly are! Sometimes we think the exceptions outnumber the cases coming under the rule!

Let us not be more Catholic than the Church. We have to enforce laws—little laws and big laws, laws we have made and laws that have been made for us—and we cannot shirk the responsibility. But let us act like enlightened human beings, not like robots. Let us frankly face the fact that the executive who blindly applies the law irrespective of persons or places, contingencies or conditions or special circumstances, is simply an ass parading in a lord mayor's gown. That sort of thing requires no intelligence whatsoever. There are times when it is not wise to enforce the law, times when it is not prudent; times when of two evils—the evil of ignoring the law or its alternative—we must choose the less. And those times, as the Jesuit writer indicates are: 1. When enforcing the law corrects no evil, does no good; perhaps does actual harm. 2. When enforcing the law gives occasion for discord, for irritation, for perhaps grievous violation of the fundamental and eternal law of charity.

A certain religious superior we know recently made a visit to Rome. He stayed some time there. He developed an intimate acquaintance with an ecclesiastical very close to the inner circles of the Vatican. He learned many things. And one of the things he learned—you may take it for idle gossip if you are so disposed—was this: That within the next few years His Holiness will have all orders and congregations make a careful and thorough survey of their rules and constitutions and insist upon their discarding all those points which in the light of experience have proved practically impossible of observance. Well, we shall see. But the tidings is not without the confirmation of accomplished fact. Already, at the suggestion of the Pope, several congregations have revised their constitutions. Already, at the direct command of the Holy See, the Brothers of the Christian Schools in general chapter assembled, have devised ways and means of resuming the teaching of Latin. We know that some thirty years ago the Holy See bade them adhere to their original rule which forbade the teaching of Latin in their schools. Is Holy Mother Church inconsistent? Certainly not; she is simply illustrating the proper attitude toward legislation. Experience has demonstrated that in this and some other countries the Christian Brothers are needed

to teach Latin. Well, then, says Holy Mother Church, in God's name let them teach it.

Wise are we to sit at her feet; for her spirit is the Spirit of God.

**THE GOOD AND THE CLEVER.** We all know the old rhyme. But it is a pity that so many good people seem rather stupid and that so many clever people dispense themselves from the restraints of ordinary morality. It is a pity because that state of affairs renders nugatory both cleverness and goodness. What saith wise Dr. Johnson? "Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful." Our schools are here in order that American citizens may possess both knowledge and integrity, that they may be both clever and good.

**FAILURE IS RELATIVE.** No, you never can tell. The pragmatic philosophy that you are never down until you admit you are down has in it a large element of truth because no man is in a position to say just to what extent he has failed. Not infrequently has success been achieved unawares; Byron is not the only man who woke up one morning to find himself famous. And the Italian composer, Arrigo Boito, is not the only man who seemed to fail utterly and didn't really fail at all.

It was a wild discouraging night at La Scala in Milan when his "Mefistofele" was first sung and the crowd hissed and howled and jeered. Many a man then and there would have admitted failure; but Boito knew that his work had some element of greatness, and he set about remodelling it in order to make that greatness more apparent. Altogether he spent twenty years on his "Mefistofele" and when finally that truly grand opera was produced at Bologna he won the plaudits of enthusiastic audiences.

The seeming failure of the work was due to the fact that "Mefistofele" occupies a pivotal point in the history of grand opera. It was the first opera to get away from the merely musical technique and to introduce a perceptible dramatic element which has since been utilized by Mascagni, Ponchielli, Puccini and Leoncavallo and by Verdi in his later works. "Mefistofele" was something different, as the saying is, and therefore, like Wagner at first, Boito was an object of derision, then of suspicion. But his time came, for he had faith in his work and in himself. Today no musical critic dare say slighting things of "Mefistofele". Boito's version of the Faust story is certainly more gripping and substantial than Gounod's; it has far more of Goethe's philosophical inclusiveness; and it reveals more adequately the possibilities of the operatic technique.

But had Boito admitted failure that night at Milan his own name would not be remembered and very possibly grand opera would have been materially impeded in its development. A man is often dubbed a failure simply because he thinks ahead of his times. All the more needful is it that he to his own self be true.

**A GREAT TEACHER.** Cardinal Newman is recognized as an incomparable prose writer, as a poet of unusual ability, as a thinker at once profound and original, as a violinist and even as a con-

noisseur of wines, as a world figure and as saint. But the great cardinal merits distinction likewise as a teacher. The men who sat at his feet at Oxford continued all their lives to hold him in affectionate regard. It was his personal influence, humanly speaking, that brought many of them into the Church; and though some of them did not follow him in his spiritual pilgrimage, though indeed some of them were bitterly hostile to his later views of religion, all of them respected and revered him as a man and a scholar. Newman had bitter enemies—most big men have; but his enemies were not those of his own household, they were not the men who at one time had been his pupils.

The secret of Newman's success as a teacher had as its basis an unfaltering optimism and a constructive attitude of mind. We are reminded by Mozley ("Reminiscences Chiefly of Oriel College and the Oxford Movement," vol. i, p 211), that Newman, the teacher, "considered well what any man was good for, and had his eye on the metal rather than on the dross."

There is inspiration and guidance in that view of education. Too often, in the stress of our routine classroom life, under the shadow of inspection and examinations and ironclad schedules and university requirements, we teachers assume that our pupils are defective and incompetent because they do not measure up to a standard of quite impossible perfection. It is so easy to perceive the dross in their characters, so usual to overlook the finer metal. Yet it is the metal and not the dross upon which scholarship and culture and efficiency must be based. And if Cardinal Newman were today addressing a teachers' institute he would probably say that if we concentrate upon refining the metal the dross will cease to constitute an acute problem.

**FOR CLASSES IN FRENCH.** When we teach a foreign language we act wisely in teaching the literature of that language at the same time. For, aside from the narrowly utilitarian advantages of knowing an alien tongue, the chief benefit of language study is the open sesame it gives to world literature. Hence in classes in French, even moderately advanced, it would seem salutary to introduce a text telling in French the story of French literature.

Such a book is Firmin Roz's "Litterature Française", published in graceful form by Allyn and Bacon. It is a little book, but it is not too little. And it is splendidly planned, beautifully written and provided with questions, notes and a lexicon. It would be difficult, I think, to find so excellent a summary of French literature in so compact a form; the book constitutes a fine example of what a history of literature ought to be.

From the Catholic point of view a history of French literature is manifestly a touchy subject, but the author of this book has preserved a sanity and impartiality, a poise and an aloofness which will attract the censure of only those devout souls whose piety distorts their perception of facts. His treatment of Pascal is masterly; his comments on Saint Francis de Sales are illuminating and judicious; his appreciation of Chateaubriand says much in little. With Voltaire he is fair, not florid.

(Continued on Page 359)

## The Pride of Life

By Brother Leo, F. S. C., L. H. D.



**Brother Leo, F. S. C.**

The creator of literature is the writer, the interpreter of literature is the teacher; and both the writer and the teacher must be monks.

For is it not fitting that art, not less than religion, should utilize the advantages of the eremitical life and impose vows upon her votaries? Well, she does. We think of Homer—and how very little we know of him—as a solitary figure or as a sort of poetical Order of Preachers; we see Horace gaining strength and poise and power in the retreat of his Sabine farm; we visualize the Vacluse where Petrarca dwelt in monastic retreat, the prison cells of Cervantes and John Bunyan; we thrill at the vision of the solitary Dante ascending the stairs of the stranger, and the sightless John Milton seated at his organ shutting out the mad and maddening world behind the walls impregnable of sound. To name great literary artists is to name men who spent much of their lives from the world apart; and to name great teachers is to name men who were either literally or virtually monks.

Literature is the distillation of life. The rough material of literature in the form of experience may be and generally is gathered in the hurly burly of mundane life; but the transmutation of it by the writer into an artistic product, and the re-creation by the teacher of the high and rare mood which evoked its finer spirit, are tasks that simply cannot be performed in the bustle of man's work time. Literature springs from human life and upon human life pours its abundant joys and light and fortitude; but in the midst of life true literature is never made. The Balzac who threaded the boulevards and haunted the cafes was a student of life in the raw; the Balzac who penned his massive *Comedie Humaine* was an anchorite who literally watched and prayed and fasted.

This great truth, so far-reaching in its implications, is in direct opposition to the third of the universal lusts mentioned by Saint John: The kingdom of letters is a cloistered city, however airy and intangible its convent walls; and the inveterate and implacable enemy of its other-worldiness is the pride of life. To do the finest work that it is theirs to do, to give to the world the best that is in them, both the writer and the teacher must, either habitually or in the season of their creativeness, renounce the world they seek to benefit, dwell apart from the fellow men they love. Whenever they yield to the urgings of the third concupiscence they are as fishes out of water, as unfrocked recluses in the ways of

the city; and their work, of necessity and despite their knowledge, their intuition and their artistic endowment, becomes a thing undistinguished, misshapen, incomplete. Both the writer and the teacher need to take to heart the advice of Aristotle and speak indeed as the common people speak, but think as wise men think. And to think as wise men think they must dwell in solitude and silence and pronounce literary vows of poverty, chastity and obedience. They must guard their eyes and their ears and their spirits against the seductions of the pride of life.

The pride of life is ever assaulting the cloistered kingdom of letters, and the history of literature, including its current history, is filled with instances of potentially great artists, either creative or re-creative, who have succumbed to its lure. For the pride of life, like the disguised devil of monastic legends, stands at the gate and sings a siren song and chants the glory of the kingdom of the world. Its name is legion, for its forms are many; and the deities it calls upon the artist and the teacher to worship are coarse divinities with feet of clay.

The pride of life incites to cheap and transient popularity. "Why hide your light under a bushel?" it unctiously demands of dedicated spirits, for the pride of life can cite scripture to its purpose. "You have gifts and talent; you have discernment and the art of expression. It is not fitting that you should mope in libraries when there is in the outer world so much work ready to your hand. Action is preferable to meditation. Gold and fame await you, and luxury and troops of friends. Vain and ethereal is your impractical resolve to give the people what is good for them. Boldly violate such idle vows and instead determine to give the people what they want. Burn your incense, benighted solitary, before the shrine of the God of Quick Returns. The ideals of fineness, of truth, of delicacy, find scant favor with the crowd. Adhere to such, and yours will be but the voice of one crying in the wilderness. Abandon those aloof ambitions and instead descend to the common level. Come forth from out your cloister walls and give us crude humor, coarse passion, worldly wisdom."

And sometimes the writer, the teacher, gives ear to that appeal. He unties his monastic girdle, discards his hermit weeds. Forgetting that the applause of the crowd is ever indiscriminating, that the rewards of the world are Dead Sea apples, he deliberately lowers his standards, repudiates his ideals. And presently, but too late, he finds that his strength has fallen from him, that his inspiration is no more. And so the novelist who might have probed to the heart of life and lighted a beacon upon some heaven-kissing hill degenerates into a manufacturer of pot-boilers, a purveyor of best sellers. And so the teacher, once possessed of that



living, leaping something that kindles minds and begets enthusiasm for the finest and highest thoughts of the finest and highest souls, descends to the level of the professional entertainer, the vociferator of the commonplace, the itinerant lecturer on fads fashionable and superficial, the life of the party at rotary club luncheons, the thirster for power in pedagogical cliques and cabals.

The pride of life incites to the cult of cleverness. "Why seek to be intellectual," it asks, "when the world will be thoroughly satisfied with you if you are merely intelligent? Why aim at being profound? It more than suffices if you are diverting. Why ponder the wisdom of the ancients? Cultivate instead the pretence of originality. Why seek to work miracles? Content yourself with the exercise of the conjuror's art. It may be all very well to fast and pray that you may heal the sick and raise the dead and move mountains, but you will never get on in the world unless you know how to do card tricks and pull rabbits out of hats. Never mind about being learned and noble; rather be cocksure and eccentric. Don't be great; be different."

That appeal likewise wins its quota of dupes. It points out a facile way of life, even though that way be the descent of Arvenus. "We have no doubt," declared Brunetiere, in his lecture on "Art and Morality", "that the easiest thing in the world today is to be, or seem to be, original; and the means thereto have become so simple! We simply have to maintain the opposite of what people around us think; to say of charity, for example, that there is no need to practise it,—and that is what a whole school is teaching;—to say of justice that there is no need to administer it; to say of patriotism that it is a prejudice of another age; and twenty paradoxes of the same nature. This is a sure way of astonishing, of cheaply shocking one's readers or hearers, and today it is the A B C of the art of the paragrapher and of the platform lecturer. In these days intellectuality merely consists in thinking the opposite of other people!"

Cleverness. Oh, it is a divinity lavishly adorned with gilded lawn and paste jewels and most fair to look upon. And the baked meats upon which its priesthood feeds are savory in the month. The dramatist, who might by taking thought have grown to something of the stature of greatness, who might have shared Cervantes' heart of faith and glimpsed with Moliere the possibilities of the comic spirit and learned with tragic Sophocles to see life steadily and see it whole, breaks his staff and drowns his books and falls to the level of the presiding genius at a medicine show. After a while he even forgets, if he ever knew, that satire is raw but art is ripe, as Professor Phelps (International Book Review, September, 1923) has well said, that there was impressive wisdom in the mind of the Athenian orator who, when applauded by the throng, turned to his friend and exclaimed, "I must have said something foolish!" And the teacher, renouncing the long, fragrant hours that once he devoted to study and research, decides to be clever at all costs, to demolish all established theories with puny conjectures of his own, to make Nero a saint and philosopher and Saint Louis a coward and a cad, to decry "Hamlet" as a melodrama and a bundle of com-

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## TRAINING STUDENTS IN ECONOMICAL METHODS OF EFFECTIVE STUDY

By Prof. Burton Confrey.

This article grows out of my desire to communicate with the nuns, the priests, and the Brothers whom I met last summer in my classes at the University of Notre Dame. My first experience with the aristocracy of goodness as students has been so helpful to me that not only am I eager to reach those members whom I already know but I am desirous of exchanging ideas with the many whom I may never have the pleasure of meeting.

Teachers in Catholic schools have unequalled opportunity in the classroom because we may concern ourselves with the spiritual development of our students. Experiment scientifically conducted has revealed that the attitudes and ideals which adolescents acquire are of greater value in their later lives than a memory of the ordinary material of the curriculum. In this fact lies our opportunity, which Spalding makes the more definite: "The youth may easily throw his whole soul into whatever strongly allures him; but if the mature man is to be whole-souled in anything, he must draw nourishment and heart from the consciousness that he lives in and with God." That is our most important problem—how shall we give him that consciousness? It is, at the same time, his most important study and the one that requires the most effective economy so that he may arrive the sooner at a knowledge of his relation to God. Maurice Francis Egan puts it concisely in the October issue of "Columbia": "A superficial knowledge of the Little Catechism is not enough; it is an admirable foundation; none better; but the aim of a broad Catholic education ought to be to give each young man a fundamental knowledge of why he believes in Christ and strives to love Him." What greater field for economical methods of study, and what place more opportune than the classroom of a Catholic school?

How we can best approach that matter I shall leave to a later article in which I shall present my experience with freshmen students in the university in the hope that you will, in turn, relate yours. It is a vital problem and the more contribution, the more evidence, the greater our chance of solution.

In this article I shall confine myself to a discussion of our part in helping the students approach their class work so that they may master it with the least expenditure of energy and of time. I have heard of individuals who felt that the idea of teaching students to study was foolish because the only way to teach was to make the students get down to work. The object of their courses was, evidently, to make students work—not necessarily to make them skilled or efficient. With them we have no discussion because our goal differs from theirs. Our object is to give the students certain skills, appreciations, habits, and attitudes as economically as possible in order that they may be free to live more abundantly and to build up background through reading, through seeing worthwhile productions, and through hearing good music and lectures.

If our students are to acquire expertness in study, the foundation for it must be laid as purposefully

and as definitely as for any other type of skill; and because it is so basic, there are few activities of the school of so great import as the development of this particular ability. Such training cannot be given haphazardly; nor can we substitute other procedures. It takes time and persistence of the best drill master to habituate economical methods of work. James's rules for habit formation hold good. We must launch the process with as much initiative as we can summon, seize every opportunity for drill, and permit no exceptions to occur; but the possession of the ability is worth the time and energy expended in practice.

Young students cannot acquire these skills themselves; and anyone watching the misery of university students who cannot study would need no convincing as to the necessity for earnest advocates of the need for training children to study and for efficient teachers to help students acquire the ability. I do not see the point of mentioning the fact that each teacher must himself know and practise economical methods of effective mastery if he would help his students to their goal—to say nothing of that need in his personal attainment of intellectual independence. That we assume. If we lack the ability it is our first duty to acquire it. Anyone with initiative and grit can do that, but there is no short and easy way. We must drill, practise, and repeat. It is only by completely reducing the elementary processes to habit that we attain confident and efficient performance in any field. At Notre Dame we use the football player as example. He doesn't become expert at the pass merely by wishing he may do so. He practises with anyone who will help him. He is at it constantly. He is not any more ashamed of his persistence than he is sorry when he reaches expertness.

We must convince our students that learning is never passive and that no one can train us as we can train ourselves. No one will. In this connection my students have found this quotation from James' "Psychology" (I:127) provocative of thought:

"Could young men realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil and never to be undone. Every smallest stroke of virtue or vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time'. Well, he may not count it and a kind heaven may not count it. But it is being counted just the same. Down among his nerve-cells and fibres the molecules count it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is in strict literalness wiped out. Of course this has its good side as well as its bad. As we become drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no

youth have any anxiety about the upshot of his education, whatever the line may be. If he keep faithfully busy each hour of the working-day; he may safely count on waking up some fine morning to find himself one of the competent ones of his generation in whatever pursuit he may have singled out."

In study, as in any undertaking, enthusiasm is an important factor in success because it helps a person get a start. Everyone recognizes the inspiration we draw from teachers and from the traditions of a school; but since enthusiasm is largely a matter of vitality, we must encourage our students to get enough restful sleep. They can be taught to be as careful of their mental hygiene as of the physical, to watch their mode of study, to relax—to avoid the biting of nails, rigid facial muscles, and all forms of high physical tension, for they interfere with easy learning.

Our manner in the classroom will decide whether those under our care approach their work optimistically; and it is essential that they should because they learn best when they give themselves wholly to the process, when they are attentive, and when the learning or its result is gratifying. There are great possibilities for one who is eager to learn; on the contrary, an unpleasant atmosphere in a classroom handicaps everyone. If students haven't the proper emotional attitude no amount of practice is much good. (How to get that atmosphere is another topic—which can be discussed and illustrated if there is a demand for it). In learning there is no more significant element than the emotions; and the avoidance of resentment, distaste, or discouragement—which usually enter when young students fail—urges the acquisition of the most direct and effective methods of study. That is apparent.

We cannot emphasize too strongly the importance of not becoming discouraged. Repeated failure often leads earnest students to that hopeless attitude of mind in which he tries to memorize material in the hope of meeting requirements. (We must fight against the viciousness of stupid memory work. One experience with a freshman in the university driven to nervous breakdown because of the lack of time to memorize the work for all his classes would force any conscientious teacher to make his students realize the difference between effective study and memorizing).

The depression associated with teachers and subjects students do not like must be prevented. There is nothing the matter with a subject in itself, because others have found it interesting. It may be badly presented; and that we can remedy. Interest is the mother of attention, and attention is the mother of memory, so that if we arouse interest in a subject disliked, attention will develop and memory follow. As for the teacher whom students dislike, that we cannot discuss here. It is enough to say that the fact that we do not appeal to certain individuals is a tribute to our decency. We can, however, win that type to our way of seeing things. On the other hand, a teacher whose manner or actions would lead students to think that everyone is not created in the image and likeness of God would need merely to read a paper written by a university student who became a Roman Catholic because he wanted to have the same religion as the

nun who represented to him, his sister and his brother the loveliness of Our Lady. (The story of the conversion of these three makes inspiring pedagogical reading, but its discussion would require another article).

Long before our students become aware there is no spiritual progress without adversity, they must realize—sometimes through the reading of biography—how often failure entered into untimely success, which depends more upon will than upon brains. Constantly must we emphasize the fact that nothing is impossible to them if they possess sufficient will power to train themselves to direct their efforts properly. They must learn concentration—keeping at a thing no matter what distraction occurs—by working under pressure and having no time for dreaming.

At the university, closely associated with discouragement, distraction, or dreaming, we have the great problem of loafing. There are many ways of dealing with it, among them calling attention to a commendable book, "Tackling Tech", in which the author (Conant) collects statistics from the Massachusetts Institute of Technology to show that the actual cost to a student of each available working hour when based upon the present value of additional income after graduation is \$1.70. That is what it costs to loaf. In the matter of cutting classes he shows that value of a class hour to the individual student (if the entire burden of expense for the school year is charged to them) is \$4.75. That raises in the mind of the student the question: Does it pay to waste the hours he spends at a university?

Of greatest concern to us, however, is the student who does work hard and earnestly and still seems to accomplish little or nothing. His trouble comes from not knowing how to work effectively, and to him particularly such material as that in the outline which I append will appeal. There are few students who do not want to learn or who will not give their confidence and loyalty to the teacher who can command respect, who can not only awaken in them the desire for things of eternal value but who will train them to habituate the processes essential to attainment of them.

How may we become inspirational? Newman knew something about it when he said, "The general principles of any study you may learn from books at home; but the details, the color, the tone, the air, the life which makes it live to us, you must catch all these from those in whom it already lives."

I present this outline in a form ready for immediate use with students.

#### **ECONOMICAL METHODS OF EFFECTIVE STUDY.** **Preliminaries to Study:**

Favorable physical conditions: heating, lighting, ventilation, seating, minimizing distractions.

Favorable mental conditions: enthusiasm and optimism in the approach to work: unfavorable emotional attitudes lower efficiency.

Relaxation: we learn more easily by avoiding physical tension.

Knowledge of text: we must get acquainted with its plan and understand and use its helps, such as index, headings, summaries.

Reflective thing: the first step is recognition of a difficulty.

2. Find out what you already know about the matter: recall relevant thoughts.

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# SCIENCE TEACHING IN CATHOLIC SCHOOLS AND COLLEGES

By The Rev. Felix M. Kirsch, O. M. Cap.

The reaction from the exaggerated devotion to science has led many Catholic educators to underestimate the importance of this subject. Hence there is need of calling attention to the cultural value of the sciences. The sciences are needed to round out the education of the young for they respond to various interests of human nature. There is first of all the empirical interest in the variety of living creatures, and then the speculative interest that inquires into the conditions and causes of life. The aesthetical interest, too, finds its proper object since, on the one hand, it observes and studies the beauty of forms and, on the other, sympathetically enters into the life of nature. Natural science also offers food for the religious interest since the friend of nature

Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything.

The study of nature fosters the love of home and country in as much as it familiarizes us with our natural environment. Communing with nature also acquaints us with the quiet reign of law in the visible world, and hence calms the heart when about to cry out with the bitterness of life's struggles. The mind that is weary of intellectual labors is refreshed by the observation of life in nature: to preserve health of mind, one must use his eyes, ears, and other senses; one must assimilate colors and forms, instead of letters and numbers; one must return occasionally from the past—to which our books and studies generally transport us—to the sensuous present.

The natural sciences, if taught properly, appeal spontaneously to our pupils. Especially if much occupied with language studies will they welcome the opportunity to look at something tangible. But from the looking at these tangible things the pupils will naturally proceed to observe, to compare, and to generalize. When classifying individual specimens the pupil reaps the benefit of the logical exercise contained in passing from the specific to the generic, and the inverse of this exercise he has when he must find specimens of a certain family or group. Thus natural history affords in concrete things the same logical exercises as the language studies require in abstract matters.

Hence the study of the systems of natural history affords valuable intellectual gains. But even greater gains are obtained by studying the objects of natural history as associated in the units that are based either upon the practical needs of life or upon the conditions obtaining in nature itself where the different creatures and beings depend upon one another. By following up human aims and relations we shall connect natural history with the humanistic disciplines, and by tracing the life-units in nature we shall elicit real sympathy with nature and discover internal unity in what seemed wholly unconnected. For illustrations of this theory the reader may be referred to Willmann's "Science of Education" (Archabbey Press, Beatty, Pa.), Vol. II, pp. 238-239; cf. also pp. 149ff.

## Dislike for Taxonomy.

If the teacher discovers that his scholars dislike taxonomy, the science of classification, he should not lose heart or consider them hopeless. So eminent a naturalist as Fabre abominated taxonomy and often complained about the "barbarous terminology, the nomenclature which changes from day to day, and becomes more cacophonous." He excoriated "the impaler of insects, who cares more for the niceties of nomenclature than for the glorious realities. He classifies his subjects, dividing them into regiments with barbarous labels, a work which seems to him the highest expression of entomological science. Names, nothing but names; the rest hardly counts."

All that has been said holds of the disciplines classed under natural history and biology. But even more urgent reasons compel us to stress physics and chemistry in our courses of study. Both sciences deal with the deeper study of natural phenomena. Modern life is unintelligible without a knowledge of physics and chemistry. Modern civilization is in great part based on the discoveries and achievements of physics and chemistry. These sciences have enriched our life with many conveniences, comforts, and helps which the educated man should not use without understanding, as he ought to recognize them as products of specific mental activities. They embody much valuable thought, and it is the province of science teaching to reveal the mental processes that created them.

## Methods of Science Teaching.

If the cultural value of the sciences is missed in some schools the blame may be laid upon false methods of teaching. If the teacher has nothing but a textbook and a blackboard for teaching science, his results must be meagre indeed. Or if he uses the subject merely for conveying information instead of showing the thought processes involved, there will be little cultural value obtained. The introduction of laboratory equipment and the use of experiment and observation furnishes an indispensable factor in the teaching of science, yet it does not of itself meet the entire need. A student may gain facility in the manipulation of materials and apparatus without gaining an insight into the significance of what is done from the standpoint of its rôle in genuine thinking or the making of valid knowledge. The material must be selected and disposed so that one part is a logical conclusion from other parts, while in turn it serves as a premiss from which, in combination with other parts, still further conclusions may be drawn.

Consequently the science teacher should employ as much as possible the methods of scientific research. In this way the student will himself witness the gradual elaboration of the scientific truth, and he will not only understand the truth more thoroughly, but will find it easier to remember the scientific fact. This will relieve the memory, and such relief is needed in these days of over-crowded

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## The Catholic School Journal

### A Magazine of Educational Topics and School Methods.

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THE CATHOLIC SCHOOL JOURNAL,  
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#### Result of Test on Holy Scripture.

In the October number of this Journal, page 212, a report of an official of a Sunday School association was commented upon and the result of an examination upon some Biblical questions given and the suggestion made as to how our parish schools would stand the test. One sister has been kind enough to report to us the result of an examination of an Eighth grade of a parish school after submitting these same questions. Here is the result: Two pupils (girls) answered every question correctly, receiving 100 per cent; seven pupils were found worthy of over 90 per cent, while the entire class averaged 91 2/3 per cent. This is a very creditable showing and proves that our children are not wanting in a knowledge of the Holy Scripture. We thank the teacher and congratulate the pupils.

#### English A Universal Language.

Prof. Phelps of Yale objects to a statement made to the effect "that the English language is the finest medium of human expression." He adds, what will surprise most of us, that the "Russian and Polish are both finer languages than the English; more wealthy in synonyms and in words and phrases that denote shades of meaning. But the English language is the most useful in the world, is spoken by more people, is the simplest in grammar and gender, and the easiest to learn. It is rapidly becoming a universal language, taking the

place formerly occupied by Latin and by French. That English is a non-inflectional language, that it has no grammatical gender, that its vocabulary is a hash of Latin and Teutonic, combine to make it easily adapted to the needs of humanity. George Moore says it is a lean language, because the adjective does not agree with the noun; which fact, to my mind, is a blessing. How delightful it must be to a foreigner to know that the word 'book', for example, is always 'book'; for in most other languages, whenever you do anything with a book the word changes. How pleasant it must be to know that a certain past participle is always 'seen'; for in French the word changes to conform to number, and again to conform to gender. How blessed to a foreigner to know that things have no gender; for in learning German the gender of a word always demands a dead lift of the memory—knife, fork and spoon being respectively neuter, feminine and masculine."

#### New Words in Latest Dictionary.

The new Webster's Dictionary announces an extraordinary number of new words, many of them, resulting from the world's war. The words arising from the air-plane are many and the publishers announce that: "AIRPLANE" is the standard form adopted by the United States Army, and not "AEROPLANE". The word "Broadcast" is to be considered as the past tense although "Broadcasted" is not condemned.

With the new Addenda, Webster's New International contains 407,000 vocabulary terms, and, in addition, 32,000 in the Gazetteer and 12,000 biographic names,—without counting the three pages of Biography in the Addenda—making a total of 451,000 terms.

One is amazed to find words considered, a few years ago as slang now incorporated in the English language, but it is claimed that many words that were thought "slang" are not, and as proof, one authority claims that the expression, "He's a brick", is a quotation from Plutarch. It occurs in the "Life of Lycurgus". Of Sparta, Lycurgus once said that the city was well fortified, having a wall of men instead of bricks and in showing the city to an ambassador, a king of Sparta remarked: "There thou beholdest the walls of Sparta, and every man a brick."

#### Text Books and Their Adoption.

Text books are as numerous as the sands of the sea shore and the choice of the best is not easy, for as the poet says: "Some books are drenched sands: On which a great soul's wealth lies all in heaps, Like a wrecked argosy."

J. E. Rosser writes a very laughable paper on "The Adventures of the Schoolbook Salesman". He tells us that "Competition in the textbook business knows a keenness quite out of proportion to the sums of money involved. The total schoolbook business of the United States is probably not more than \$25,000,000 annually—a figure that is trivial indeed when

compared with other industries. Beside the chewing-gum industry or peanut raising it shows up poorly indeed. And yet it knows its rapier thrusts and bludgeon strokes of competition."

He tells us that in a certain state, a set of text books, readers that had been highly commended, were refused approbation because it was thought that the lines

"This is the way the gentlemen ride,  
Gallop-a-trot, gallop-a-trot;

This is the way the farmers ride,  
Hobbledy-hoy, bobbledy-hoy!"

were a slur on the farmer.

If there are views and prejudices that are sometimes fatal to textbooks that oppose them, there are others which are mighty to save. In one of the Carolinas a certain set of arithmetics remained in use for the remarkable term of twenty years. No attack of competing publishers seemed powerful enough to displace these books. It was shown that the books were obsolete in method and references; but the books stayed. There was reason to believe that the strength of the long-lived series lay in the fact that the "Rule of Three" was taught by means of problems each of which was a variant of this formula: "If 60 Confederates could whip 2,500 Yankees, how many Yankees could 480 Confederates whip?"

A Virginia storekeeper had an argument with a publisher of school books and took issue with the publisher's figures:

"But," replied the publisher, "you have not included the royalty paid the author."

"Oh," said the gouged citizen, "so you always have to pay the author for writing the book?"

"Of course," retorted the publisher.

"Well, let's see. I notice that you get \$2 a copy for Julius Caesar's book. How are the members of the Caesar family doing now with Julius' royalties?"

The publishers are now out, as a committee of the whole, to formulate a proper reply to this query.

But the climax of all Mr. Rosser's stories is reached when he narrates this one: A publisher's representative, appearing before an adopting body, thought to avoid all manner of controversy. He said: "Gentlemen, I do not favor the new-fangled in education. I still believe in the three R's." When it was announced that he had failed to get the business he desired, he asked a member of the board what the trouble had been. This was the answer: "We were all dead against you on that Three-R's stuff. That was what ruined Blaine—Rum, Romanism and Rebellion."

#### U. S. Bureau of Education Surveys.

A great popular awakening to the significance of education has taken place in the past 10 years, and a desire has been manifested in many quarters to know definitely the objectives of public education and to find out just how effectively our schools are organized and equipped for the attainment of these objectives, says Jno. J. Tigert, United States

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## THE BEAUTY OF DAILY DUTIES

By Sister Mary Angela Brennan, O. M.

Beauty being "the power which objects have of pleasing the beholder," the act of beautifying that which we see is mainly perceptive, with the subjective playing a large part. In vain, do we see, if the imagination and mind do not act. Objects which appeal to the adult as beautiful, to the infant are neither beautiful nor appealing.

Therefore, daily duties, inasmuch as they are daily, and oft repeated, because of their monotony, are not to the mind of the young, ordinarily invested with the power to give pleasure. The modern school methods stressing as they do the importance of measurements, grades, and marks, are crowding out that most important thing in education, the power of endowing objects seen with beauty.

In the kindergarten and first grade, much time is devoted towards developing the imagination, and in consequence the power to grasp the beautiful—but frequently that is the limit of such development. The break between the infant schools and the primary is very sudden, thrown from an atmosphere of joy, pleasure, music and beauty, into the crowded grades of dry monotonous work, the young minds often lose their perceptions of beauty. Promotions, not because of the developed powers of realizing the beauty of daily duties—no that thought, if it exists at all, is secondary; promotions in rapid succession mean to most of the pupils, a shaking off of duties, a chance to earn money, or the occasion of continuity of unrestricted pleasures.

We teachers know that for a greater number of our pupils, school duties are not beautiful; they are a passive submission to the inevitable. How can this state of things be changed?

The question is not an easy one to answer. Given the pupils from homes where beauty and duty go hand in hand, the task is easy; but where the home atmosphere is a vanishing quantity, the work of developing a sense of beauty for the teacher is difficult indeed, and in some cases, impossible. Let the pupils understand that the prime motive of the teacher of history or English is to make the student see that duty is beauty—and the object in view fails to reach the desired result. The modern boy or girl quickly grasps a motive such as this, and as quickly resents it, or ignores it. Preaching or wholesome moralizing in the classroom wearies the sense-satiated pupil of today.

When we teachers know, that the movies, sensational and even bad as many are, play an important part in the daily lives of many of the pupils, it behooves us to use great tact in pointing a moral. To illustrate:

Take Longfellow's poem, "Evangeline"; put emphasis immediately on the fact that the heroine of the epic is a Catholic, and a good one, half the effect towards developing that point is lost; but dwelling on the scene of the marriage contract, illustrating the difference of the transaction today, lingering on the solemnity of engagement, with rapid touches on the little importance attached to it now, and you will have the keenest interest.

Everybody, as someone says, loves a lover, start the class with that in mind, and "Evangeline" will

be first read with avidity for the story, and, at the conclusion, a second reading gladly agreed to, will bring out the points of beauty hinging on duty. Never will such a class forget "Evangeline" as the good daughter, the loyal lover, and the pious Catholic maiden.

I answer an objection: "Love in the movies, love in fiction, love in the home, why emphasize it in the classroom?"

I answer in the words of a scholarly and holy Jesuit, who being asked by a Religious teacher should she give the class love-poems; such as, "The Courtship of Miles Standish," answered with emphasis:

"Yes, most assuredly. If you don't give them decent love, they'll get it at other sources, and it will not be the right kind; but passion that wrecks body and soul. By all means give them decent love in the classroom literature."

A grade of boys or girls filled with the idea that the Religious teacher frowns on love, is very apt to delight in teasing such a one, or is careful to lose no opportunity whenever the topic of love comes up in the lessons, of belittling or vulgarizing it. If the members of such a grade be taught the real beauty of love, if they be told that the Religious man or woman is the greatest, the strongest lover in the world, that the love that animates either, is so powerful that the WILL is laid upon the altar of love, that it be emphasized that their parents, if of the old-fashioned kind, married for love, a different appreciation of its power will be evoked in that class, and with that accomplished, it naturally follows that the pupils may be made to understand that real love is beauty, and that the real lover of all things good and holy, will make daily duty beautiful.

But presenting these truths to the modern class, slowness is a virtue. Quietly, unobtrusively when the happy occasion presents itself, let the teacher point the moral.

I have a remembrance of what happened in a class, nearly all the members of which were made up of public school products, when a short poem bringing in the word love, was read. The effect was immediate; many knowing smiles were in evidence, a few blushes, and in some cases, not a little embarrassment. The occasion was ripe to teach a lesson.

The poem was gravely reread for the class with a few serious words on the beauty of honest love, and all the outward signs of giddiness soon disappeared. A few days after an earnest reading of another poem on the same line, and some weeks later Augusta Theodocia Drane's beautiful poem was given them. The following two stanzas are from the ending:

"Night comes at last, in mystic shadows folding  
The nodding forest and the verdant lawn,  
Till the day breaks, and nature starts, beholding  
The golden chariot of the coming dawn:  
Then on each bough the feathered chanters,  
waking,  
Pour forth their music over bush and tree.



Cease, cease your songs, ye birds; my heart-strings breaking  
Lack words to say what Jesus is to me.

"Yea, all the fairest forms that Nature scatters,  
And all melodious sounds that greet the ear;  
The murmuring music of the running waters,  
The golden harvest-fields that crown the year,  
The crimson morn, the calm and dewy even,  
The tranquil moonlight on the slumbering sea—  
All are but shadows, forms of beauty given  
To tell what my Beloved is to me."

It was with pleasure I noted the keen delight in the reading of the whole poem, but in a special manner of the stanzas quoted. That class had learned the meaning of true love. So much had their mental attitude changed that love had assumed a different aspect, so much so that admiration un-mixed by self-consciousness or giddiness, was freely expressed.

A class in the grades or high school that appreciates the worth of mental and spiritual growth, an attitude of mind which teaches duty well performed is beauty, is well on the road of education. Another important asset in developing a sense of responsibility is the lesson of promptness—many of our Catholic parochial schools fail in this. It is no unusual thing to see long after the morning bell is rung, a number of nonchalant laggards leisurely walking in the direction of the schoolhouse. The public institutions teach us a lesson here; at nine o'clock the doors are closed, and all the late-comers are denied entrance.

This plan, however, has its drawbacks as well as its advantages; there are some, boys especially, that rejoice the doors are closed—a chance for a holiday; and others, if the weather be severe, fearing to return home, often contract serious colds, but these cases are rather the exception, the rule is that tight portals at nine mean an added endeavor to reach school in time. A pastor, a large man in stature and mind, was not a little tired of keeping tally on tardy ones; he waited till he gave out the monthly reports.

"John, a hundred in Catechism, fine! But my gracious! Ten times tardy—ten times, think of it, ten times, TEN TIMES."

At first John somewhat prepared to look upon being tardy as a joke, felt as he listened to the reiterated Ten Times, the sting of it; especially as the pastor's voice was as large as his stature, and when in booming tones, solemn as a funeral bell, (he looking at the unfortunate John), he asked, "Were you ever LATE for a movie?" John's knees trembled.

"No? I thought not. Were you ever LATE for your breakfast? Answer me, sir. What? No? Late for Mass? Yes? LATE FOR SCHOOL TEN TIMES. Why you're not a boy, you're an animal." Not having studied philosophy, John could not reply by defining man as a rational animal. No, all poor John knew was that the biggest man of the parish thought him an animal—and then when the pastor's manner changed to intense earnestness as he asked:

"John, what would happen to you, if you were ten minutes late getting into Heaven? Answer me,

sir." John, chokingly: "I wouldn't get there, Father."

"You bet you wouldn't; no, not if you were one minute late, and you can be ten minutes late for school, and NEVER for breakfast. Oh, John, you little animal." John's sense of responsibility suddenly awoke, and never again did he hear the reiterated "Ten Times Late for School."

Stories on the virtue of promptness, stories of everyday life, of the battlefield, on the railroad system, largely illustrated by examples from life, are of great help to the tardy scholar. If all these fail, a prize given for attendance may work. Education, lacking the idea of duty in training, is of little worth; but with the principle, that responsibility must be a force in the life of a good Catholic, the next step is the growing perception of beauty in the ordinary daily tasks.

In this modern rush of competition, this age of measurements—this era of speed in education, even the Religious teacher is forced at times to let slip the real purpose of the school, that is to fit the scholar for life's duties—and by this carelessness she frequently forgets to insist upon the performance of tasks at the time, and according to the exact assignments.

A composition to be written for Friday should be in evidence on that day, and another thing, the assignment should be handed in as given by the teacher and not according to the will and liking of the pupil; the fourth chapter of history should not be changed to the third. Problems or theorems in certain parts of arithmetic, algebra or geometry, should not be taken according to the whim of the scholar. Emphasis laid on business transactions may appeal where the spiritual may have little or no effect. But wherever the teacher has the power to bring the spiritual forward, she should avail herself of the precious opportunity. This kind of teaching projects itself into the daily life of the pupil, and it gives no little pleasure to the parents when they realize that Johnny and Mary are better children because of the training received at school.

In accomplishing these results, the Religious teacher often hard-worked, will experience with her pupils that duty well performed is beauty.

Her pupils, after school is finished in the grade schools or high, having absorbed the principle of the beautiful in duty, are ready to face the world, not only ready, but eager for the fray. To such, poverty is no evil, bringing as it does, the watchword duty, failure is not such; for out of well-handled defeat comes strength of purpose, and resolve to conquer future difficulties; success too, does not overwhelm, for knowing the principle instilled in school life, success means larger phases of life, and the betterment of the neighbor and the end of life—the vision of the beautiful.

The religious teacher, because of his training and his vows, is less individualistic than the teacher in a non-religious system; he therefore more easily fits into a religious system of education and is more ready to accept the guidance of superiors. This is a vital necessity in the Catholic system, which is based upon a definite religious belief and is permeated through and through with a definite ethical teaching.

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## The Catholic School Journal

# HIGH SCHOOL PHYSICS

By Prof. M. E. Morrissey, M. A.

There has been much written in the magazines of late concerning the inefficiency of high school graduates in physics. Much of this adverse criticism has emanated from college physic teachers whose classes are composed, largely, of pupils who have had a year's work in the subject.

They assert that the results obtained in high school physics are not commensurate with the time spent upon the subject. These complaints, varied as they are, have some foundation, but of them we as a whole, or in part, unfounded when one takes into consideration the conditions with which the high school teacher in physics must contend.

The course of study in physics for all standard high schools is outlined more or less definitely, by college and university teachers, and there is but little opportunity for the high school teacher to stray from the prescribed course for the reason that the physics class, like all other branches in the course, is under rigid inspection.

If the criticism of the one year's course in physics is justifiable, then what is to be said of the mathematics, and English courses? The physics teacher must draw on the mathematical skill of the pupils in his class, and, if the pupils are deficient in this regard, does it not hinder the progress of the work in question? Further, if the pupil's knowledge of English is not what it should be, must the work in physics be suspended until the pupil's English is brought up to standard?

The physics courses lay much stress upon the solution of problems, and the written report of the work that has been done in the laboratory. It is in physics that the pupil is called upon for the first time in his high school course, to apply the mathematics previously learned, or not learned as the case may be. It has been said: "That high school teachers teach their pupils, and college teachers teach their subject matter."

That there is a wide gap between high school, and college physics, both in matter and method, is recognized by all who are acquainted with elementary and college courses, and it is not uncommon for a college professor to conduct a physics class in such a manner that the high school graduate sees, at the beginning of the course, but scant connections between what he has previously learned and the present subject.

To illustrate, the problems in most high school physics text-books require a comparatively small amount of mathematics, and the number of formulas that are proven is almost negligible, while some college texts devote much space, especially in the beginning chapters, to the solution of difficult problems, and the proving of formulas that are extremely complex.

As a result, the high school pupil seeing little, or no connection between the subject matter previously learned, and that now under consideration, becomes confused, and consequently does not make the progress, or show the efficiency that his college teacher expects from him.

The concepts of the various topics in college physics are much wider than those of high school

grade, and the difference is so great that by times the principle of pedagogy that imposes upon the teacher the obligation of leading from the known to the relative unknown, seems to have been abandoned.

The difficulties that surround high school physics at present are traceable to "The Aim of High School Physics". Is the course to be technical, and as a consequence lead directly towards "College Entrance Requirements", or is it to be taught for its cultural value together with whatever enjoyment the pupil may get from a better understanding of his surroundings, or is it studied for "The Utility of the Trade School". Space does not permit a discussion of these aims. Suffice it to say that in many instances they run counter to each other.

However, the three aims have some phases in common, namely:

First: The pupil must be taught to observe carefully, and perceive correctly, and, by so doing he will have acquired a training that will be useful to him in whatever line of endeavor his activities may lead.

Second: The formation of correct concepts is of utmost importance, and to accomplish this end, it is highly essential to establish a clear and definite distinction between explanation and description. Correct thinking which in this case would be leading from the particular to the general, is a fundamental principle in the educative process.

In order to form correct concepts in the minds of the pupils, misconceptions already formed must be replaced by those that are correct, and, in other instances, entirely new concepts must be formed in the minds of those pupils who have entered the class without any definite ideas pertaining to the subject matter. To advance from precepts to clear cut images, and ever enlarging concept, is identical with stating that the pupil is receiving some useful knowledge.

Third: The laws and fundamental ideas must receive as much attention as possible by way of oral explanation and blackboard illustration together with the aid offered by the laboratory exercises and the solution of problems in which the fundamentals are involved. When the pupil has completed his year's work, he should have at his command all of the definite fundamental principles relating to the subject, and thus equipped he is sufficiently rewarded for the time spent in high school physics.

### CURRENT EDUCATIONAL NOTES.

(Continued from Page 350)

Were we asked to point out anything in this book susceptible of improvement it would be that, considering that the work is intended for students brought up on the English tradition in literature, it could profitably have stressed the interdependence of the two literatures more than it does—as Faguet stresses it, for instance, in the introduction to the English edition of his work. And we might remind the author that Bossuet did not create the philosophy of history. Has he never heard of Saint Augustine's City of God?

## HEROINES OF OLDEN DAYS.

(A Picture Poem for Junior High Grades.)

By Mary Teresa Canney.

When the curtain rises, the stage presents a group of girls clad in the costumes of 1776.

To musical accompaniment they move through the figures of the Minuet and upon completing the third figure, they pause in tableau while one of them approaches the front center of the stage and speaks in a clear voice:

FIRST GIRL (*with powdered hair and dressed as in the time of Washington*):

One hears, today, on every side,  
Of Women's progress. With what pride  
Her boast she flings o'er days gone by!  
(Yet for those days we oft-times sigh)  
Then Woman, History doth relate,  
From homely tasks was not emancipate.  
The woman of today doth tell  
How at Man's side she works as well;  
With scorn and pity she doth sneer  
At former times, which she calls drear,  
When Woman's place was in the home,  
Nor did she seek abroad to roam.  
Today she lauds with noisy cry  
Her gifts, her powers to the sky;  
Not like those modest dames of old  
Who served so well, but counsel held,  
Not seeking praise beyond the sphere,  
In which God placed a woman here.  
When e'er the call to Duty came,  
She at her place was brave as Man;  
And never modern woman showed  
More courage than those dames of old.

(A few bars of music, a figure or two of the Minuet, and in change of picture another girl steps to the center and continues):

SECOND GIRL (*brightly*):

We'll prove your words are true, my friend;  
We'll tell of deeds all must commend  
That were performed in this great nation  
While raged our glorious revolution  
By women gentle, true and brave,  
In face of dangers fierce and grave.  
They sewed and cooked and knit and spun  
From early dawn to set of sun;  
And then about the candle light  
They listened to the news of fight,  
While many a valorous tale was told  
Not all of men,—but women bold.

(More music and two or three figures of the Minuet, a change of picture, and the third girl steps to center):

THIRD GIRL (*proudly*):

Yes, one of them was Molly Stark,  
With flashing eye and tresses dark,  
Who, when her husband was away,  
—A Captain he, and brave, they say,—  
Did leave her household work undone  
To take his place behind the gun.  
Again, again, did load and fire,  
Her courage did the men inspire,  
And by her aid they did repulse  
The British forces with great loss.

(Again the picture changes after a few figures of the Minuet and the fourth girl steps out to center):

FOURTH GIRL (*proudly*):

And Mistress Motte, a stately dame  
Of old aristocratic name;  
The Redcoats did invade her home,  
And she was forced, outcast, to roam.  
They made a stronghold and a fort  
Of that fair mansion of her youth.  
Our soldiers tried and tried in vain  
To rout them and the fortress gain.  
Then Mistress Motte conceived a plan  
That would expel them man by man.  
She tipped some arrows with burning brands  
And put them in our soldiers' hands,  
And bade them fire from Indian bow  
Upon the home that she loved so.  
Before her eyes the flames rose high,  
The British rushed forth, cry on cry;  
Our men did capture them or kill.

Through this brave woman's wit and will.

(This girl steps back into place and the figures of the Minuet continue until a new and attractive picture is formed, with fifth girl in center):

FIFTH GIRL (*eagerly*):

And now the story you must hear  
Of Emily Geiger, who knew not fear.  
A maiden, scarce eighteen years old,  
Was chosen for her courage bold  
To take a ride no man would dare,  
And to brave Marion a message bear.  
A letter hidden in her dress,  
—Its contents on her mind impressed,—  
She entered, without friend to guide,  
The wilderness in perilous ride.  
The first day passed all safely by,  
But ere the second sun rose high,  
The maid was captured by the foe  
And taken to a farmhouse low;  
There a woman was employed  
To search the maid for hidden word.  
But, left one moment all alone,  
Our Emily had quickly torn  
And swallowed every atom down  
Of Greene's message to Marion bound.  
Then, when the foe found naught concea'd  
Upon the maid, let her proceed  
Upon her way. She reached her goal,  
Her tidings to the general told.

(Proceed with the same idea of changing in Minuet movement until sixth girl is in effective position):

SIXTH GIRL (*in amused manner*):

And have you heard of Mistress Day  
Before whose house our flag did sway?  
While she was sweeping out her door,  
A British officer came and tore  
At halyards strong to pull it down,—  
That banner that so dear had grown—  
Brave Mistress Day her broom did wield  
Until the man was glad to yield.  
She beat him till the powder flew  
From out his wig,—and this is true.

(Music and Minuet figures and seventh girl takes her place):

SEVENTH GIRL (*gaily*):

And we could speak of many more.  
(Why, you could count them by the score.)  
As fearlessly as warrior man  
When needed, they the guns would man;  
When moment came for action ripe,  
Would they defend the stars and stripes  
E'en when glorious Peace came on  
Brave woman's part was not yet done.  
Angelica Peale, that maiden true,  
When Washington was passing through  
The loyal Philadelphia town,  
From arch of triumph did lean down,  
Like dryad hidden in the green,  
And by our hero all unseen,  
A laurel wreath, his well earned crown,  
Upon his brow did place;—anon,  
Thirteen fair maidens clad in white  
Did strew his path with flowers bright.  
And thus in flowers and wreath of bay,  
Did Woman's grateful homage pay  
To Washington, who strong and brave,  
From tyrants' power this land did save.

(Music as before and dance, bringing eighth girl to center):

EIGHTH GIRL (*earnestly*):

At home would woman weave and knit,  
And never idle would she sit,  
For in those days was more to do  
Than ever modern woman knew.  
But when the arduous tasks were done,  
When in the west had dropped the sun,  
Then graciously in home or hall,  
They'd lead the dance at stately ball.  
They moved so gracefully and slow,  
Like lilies swaying to and fro,  
Those dames so courteous, gentle, brave,  
Who helped this country's cause to save.

(Close Minuet and form attractive picture while curtain slowly falls.)

Curtain.



## MEASURING THE MIND

By Sister Marie Paula, S. C., Ph. D.

Testing has become a feature of our times. X-ray pictures, test meals, and blood counts, meet us in every hospital; chemical analysis tells us whether our food is pure or otherwise; we have tests for our sight, tests for our hearing. What more natural than that we should pass from the physical to the mental and seek tests for our intelligence? The various systems of intelligence testing now forming no small part of our educational paraphernalia prove that we have done such seeking and that our search has met with at least partial success. It is not our purpose to discuss either these systems or their relative values, but only to give the meaning and the significance of the mental test and to tell something of its uses in the school and elsewhere.

Standardization is the secret of all testing; without it, tests would be useless. It has long played an important role in applied science. The merchant has his standards for weights and measures; the builder his standards for construction; the physician, his norms for health and disease. We ourselves continually make use of standards in passing judgment upon the things around us. We say that a man is tall or short according as he exceeds or fails to reach the standard height; we call an article dear or cheap if it goes beyond or falls below the standard price. Nay, we even venture into the realms of the intellect and declare a man bright or stupid because he shows more or less intelligence than that of the average person of his age, education, etc. It is evident, therefore, that standardization, or the having a fixed norm, must form the basis for all intelligence testing.

Standardization is reached by trying out tests on normal children of different ages. What the average normal child of five, six, seven, or eight years, can accomplish will give a standard for the mental age of a child chronologically five, six, seven, or eight years old. The same holds good for succeeding ages. Children who do not reach or who go above the standard of their chronological age, are younger or older mentally than they are chronologically. It is to be noted that mental age merely indicates the level of development reached by a child at a given time and that, considered apart from his chronological age, it affords no proof of his being bright, or dull, or of average intelligence. A mental age that would mark a chronologically younger child as bright, would mark an older one as dull. Moreover, mental age is not a separate and distinct level of mental attainment, but rather a point on the line of consecutive and gradual development of man's mentality which connects the first appearance of that mentality in rudimentary form with its last manifestation in a state of maturity.

Age standards were first utilized by the French psychologist, Alfred Binet, who published in 1908 the system of mental tests now known as the Binet-Simon Intelligence Scale. The scale is made up of an extended series of tests, fifty-four of them actually left by Binet, calling for the exercise of intellectual processes. The tests range in difficulty from such as may be passed by the average child

of three to such as are difficult for the average adult. The Stanford Revision increased the tests to ninety and extended the scale to measure the intelligence of superior adults. This revision was based on the tests of one thousand seven hundred children and four hundred adults. Having ascertained the mental age or absolute level of mental development by means of these tests, we may go a step farther and find the ratio of the mental age to the chronological. This ratio is called the intelligence quotient and is found by dividing the mental age by the chronological. To illustrate: A child of four has a mental age of five; his intelligence quotient is four divided by five or one hundred twenty-five. The decimal point (1.25) is omitted since the quotient is understood to be expressed in per cent.

Binet's tests are designed for the higher and more complex processes of the mind, such as reasoning and judging, rather than for sensory discrimination, retentiveness, or the like. "His psychology is dynamic and he conceives intelligence to be the sum total of those thought processes which consist in mental adaptation . . . . For him psychology is the science of behavior." (The Measurement of Intelligence. Lewis M. Terman, Houghton Mifflin Co.) As for the actual tests, they are many and various and range from the mental age of five to that of fourteen inclusive, with additional tests for average and superior adults. We select a few, taken from Mr. Terman's book, to serve as illustrations, referring our readers to the book itself for a more exhaustive list. Pointing to parts of the body, copying a square, naming colors, distinguishing right and left, describing pictures shown, counting backwards from twenty to one, finding rhymes, naming sixty separate words in three minutes, defining abstract words, giving differences between a president and a king. A test for the average adult is to repeat the thought of a passage read to him.

So much for the meaning of mental tests, now as to their significance. First of all they enable us to have a clear concept of a given person's intelligence. Without some such method of gauging intelligence, we are forced to characterize children, or adults, as very bright, bright, slow, stupid, etc. But these terms take their meaning, at least to some extent, from the person using them. A child who seems bright to one may appear rather slow to another. Again a clear concept of a person's intelligence will show us the tasks for which he is fitted, the mental problems with which he is able to cope. Just here comes the practical value of the tests both in school and in other places. Let us first consider its value in the school. Mr. Terman makes an interesting statement in the book previously quoted. "Statistics collected in hundreds of cities in the United States show that between a third and a half of the school children fail to progress through the grades at the expected rate; that from ten to fifteen per cent are retarded two years or more; that from five to eight per cent are retarded at least three years. More than ten per cent

of the \$400,000,000 annually expended in the United States for school instruction is devoted to re-teaching children what they have already been taught but have failed to learn." Why is this? There may be many reasons but one certainly is that these children have not been properly graded. While we have separated the feeble-minded or defective children from the normal, we have failed to grasp the fact that there are many grades of intelligence to be found among those children who are classed as normal.

But money expenditure is not the only item to be considered in this matter. Far more important is the effect of failure upon the children who fail, and fail only because they have been placed in a grade above the capabilities of their mental age. Repeating a class is not an interesting process. It offers no attraction of novelty. Moreover the pupil who has failed begins the repetition of his work with a crushed self-confidence that makes success doubly hard to win. Sometimes, undoubtedly, failure is due to causes with which the school is unable to cope; ill-health, malnutrition of the body which means malnutrition of the brain, lack of application, —all or any one of these would suffice to retard progress. Yet, when all has been said, it remains true that this lack of progress is often due to the single fact that the child has been placed in a grade calling for a degree of mental development to which he has not attained. In other words, the school, not the pupil, has proved a failure. It is the business of the school, the duty of school authorities, to take into account the inequalities of children in original mental endowment and to so differentiate the courses of study as to allow each child to progress at the rate normal to him whether that rate be rapid or slow. In this way a large proportion of children can be prevented from acquiring the habit of failure, a habit calculated to ruin, not only their school life, but their later years as well.

The custom of making special classes a sort of dumping-ground has been all too prevalent in the past. Feeble-minded, physically defective, merely backward, truants, incorrigibles, have been placed together in these classes and left to struggle on as best they could. In many cases they have not even struggled. Intelligence tests do away with these pernicious classifications. They enable us to ascertain in what way and in what degree a child is defective and hence to decide intelligently upon the material and method best suited to his development. Perhaps it is only by means of such tests that we can be convinced of the number of cases of milder forms of feeble-mindedness to be found among children. We quote once more from Mr. Terman: "Wherever intelligence tests have been made in any considerable number of schools, they have shown that not far from two per cent of the children enrolled have a grade of intelligence which, however long they live, will never develop beyond the level which is normal to the average child of eleven or twelve years." (The Measurement of Intelligence. Lewis M. Terman. Houghton Mifflin Co.) How unfair it is to such children to expect them to keep up with pupils of normal intelligence! In addition to the help that it gives in properly grading the child, the knowledge of his low mental level will show the necessity for constant guardianship to pre-

vent the delinquency that so often results from feeble-mindedness. Morality requires the exercise of both understanding and will and can hardly be looked for where either of these faculties fails to function.

Not only children of inferior intelligence profit by these tests; they are also important in the case of children of superior intellectual endowments. The number of these children of superior intelligence is, perhaps, as large as is that of the feeble-minded and on them as leaders in religion, morality, politics, science and art, will depend largely the advance of civilization. Yet these children of superior intellect are often misunderstood in school and located below the school grade suited to their intellectual level. Their intellect languishes over too easy tasks and, like all unused faculties, grows weak; whereas material calling for its prowess would have strengthened and developed it. Any child who, with apparently no effort, constantly receives high marks for his school work, is probably able to do the work of a higher grade; this probability may be changed into certainty by means of the intelligence tests. There may be one of several causes for the retardation of these children of superior intelligence. Sometimes a teacher leaves them in her class through mere inertia, she will not take the trouble of obtaining their promotion; another teacher may be unwilling to part with these pupils who, besides being thoroughly satisfactory, lend a certain lustre to her class; a third may be influenced by the traditional belief that precocious children should be held back for fear of physical or mental injury. There is nothing to be said of the first teacher or of the second, save that one is lazy, the other selfish, and that both should reform. As to the third, we would assure her that her fears are ill grounded. While undue strain is always injurious, the doing of work adapted to his intelligence will never hurt a child either physically or mentally. As a rule, the child of superior intellectual endowments is quite as healthy as his less gifted fellows; his intelligence is more often general than special; his play life is normal, his company sought after and his leadership acknowledged. It might be well, too, for teachers to remember that under-pressure may be as dangerous as over-pressure.

The intelligence test is also useful when there is question of receiving pupils from other schools. We are always ready to put them back because their textbooks are not the ones that we use, or because we consider the school from which they come inferior to our own. Would it not be more just to find out the mental age of these children and let this age determine their grading?

It is possible that the intelligence test might be used advantageously to replace the examination for promotion. Promotions are supposed to be made on the basis of intellectual ability. The intelligence test, brief, interesting and pleasant, would seem more enlightening as to what a child is actually able to do than the lengthy, uninteresting and tiresome examination, too often prolific of nervousness, worry and anxiety.

In the case of college students, intelligence testing up to the present time has been largely tentative or carried on for purely scientific purposes. Tests have been used by college deans to discover just

what students have accomplished previous to their entrance into college. They have also served as a source of guidance in determining the courses to be followed by individual students. Later on, perhaps, when we have determined the minimum intelligence quotient necessary for success in various occupations, intelligence tests may be used in the business world as well as in schools or colleges. Think of the many and great losses that might be prevented by the employment of persons with mental ability equal to the tasks that they are called upon to perform!

We all admit that the intelligence test as a scale or measure is purely arbitrary. For instance, the average intelligence of a large number of six-year-old children is taken as normal for that age; an amount greater than the average marks the six-year-old as superior; an amount less than the average, as inferior. Yet no one can claim to know in an ultimate way just how much intelligence a six-year-old should have. True; but is not the test, however arbitrary, better than mere guessing? All measures are arbitrary for that matter, but they make science and commerce possible. Again we may be asked, what is examined? Intelligence. But what is intelligence? Psychologists give different answers to this question but they all agree in considering intelligence an inborn endowment. Now native ability can be measured only indirectly, that is by measuring something acquired through the agency of this native ability. Just how many of the things acquired through native ability must be measured to secure an accurate gauge of general intelligence, no one really knows; the number measured is probably, in many cases, altogether insufficient. In point of fact, the intelligence test is usually employed to determine whether or not a given individual can learn the matter taught in a given grade. Should it be found that the individual tested lacks ability to learn school subjects in general, it would become necessary to employ some other tests to discover if he possesses ability along any other line so that he might be properly trained.

Realizing the limitations as well as the utility of the intelligence test, we would offer a word of warning to those who make use of it. They must do more than merely ask the questions required by the test. They must take measures to distinguish intelligence from ability to memorize, genuine dullness from mental conditions resulting from physical causes, unfavorable environment or lack of mental training. They must strive to acquire a clear, well-defined idea of what intelligence actually is so that they may not confuse it with facility in memorizing, reading, arithmetic, or the like. They must guard against being deceived by an attitude, an expression, the shape of the head. They must be careful neither to over-estimate the intelligence of the sprightly, talkative, self-confident child, nor to under-estimate that of his less emotional companion who reacts slowly and talks little. Finally, they should give all possible attention to the study of psychology; for in proportion as their knowledge of human nature increases, will their capability of passing judgment on the mentality of their pupils increase.

By the study of psychology, we do not mean a

textbook knowledge of the science but rather that familiar acquaintance with human nature which is acquired by the exercises of our own powers. We may talk very learnedly of sensation and apperception, reasoning and judgment, and yet know very little of our fellow men. Textbooks are good and helpful, but their contents will be of small use to us unless we so assimilate them as to apply their teaching to the occurrences of daily life. Observation, analysis and comparison are within the reach of every one, especially of every teacher, and may be cultivated without attending either winter or summer college courses. Any teacher can watch her pupils and notice their responsiveness, or lack of it, to a given method of teaching or treatment. She can analyze their conduct, seek probable or possible motives for it, and thus find out the danger points in her dealings with her pupils. She can compare one child or group of children with another and in this way learn many things about character, influence, and the like. Hard work? Yes, but interesting as well and perhaps, in some cases, no less beneficial to the teacher than to the pupil. It may be that observing the faults and weaknesses of our pupils will make us cognizant of our own; it may be, too, that our effort to correct and strengthen these pupils will provoke like efforts in our own behalf. Human nature, as an old adage puts it, is much more alike than different; why not use our pupils as mirrors in which to view ourselves? While our study of human nature may have many good results, there is one that should stand out preeminent among them all. This study should give us such sympathy for that nature's weakness, such appreciation for the good that lies hidden in its poorest specimens, as will make us understand how God can love the sinner even while He must detest the sin, and how His Mother can pray for His crucifiers even while she realizes as no other creature can realize the awful sacrilege of the Crucifixion.

#### TRAINING STUDENTS IN ECONOMICAL METHODS OF EFFECTIVE STUDY.

(Continued from Page 354)

3. Select the important parts of the problem.
4. Decide on a tentative solution.

Establish a goal so that you can work swiftly toward it and will know when you have finished. This limits the type and extent of the reading necessary and furnishes a basis for organization. Interest plus objective will bring you to goal. Success depends upon persistence, preparation, and challenge.

Discover author's purpose: Ask yourself:

1. What was author's purpose in writing this?
2. What is the main thought in each section?
3. What is the underlying idea connecting all the points in the chapter?
4. What important question is answered in this sentence, paragraph, or chapter?
5. What would be a good heading for this paragraph?

Plan your attack: In your initial survey of the text decide:

1. Best sources of information to be collected and organized.
2. Facts, headings, rules, vocabularies, summaries, if any, to be memorized.
3. Practice to be drilled.
4. Problems to be solved to reach a safe conclusion in regard to difficulties.

Study Procedure: depends upon the kind of lesson.

Read through for bird's-eye view.

Get the contribution from each paragraph: select the essentials; present the data supporting it in good



sequence; see clearly and express accurately what you have seen. Select marginal headings. Re-word those already selected.

Mastering the thought:

- A. Begin where the advance approaches most closely or touches what you already know. The new material is grasped partly by your firm hold on what has preceded.
- B. Surround the topic with questions. Reword difficult questions. If you can't, you don't understand the thought. Do you know the facts? Do you understand the terms? Break larger questions into smaller ones. Answer them.
- C. Supplement the thought. A reader must be active, not passive. Master meaning of words and phrases. Look up references. Fill in details for sake of vivid pictures. Furnish illustrations out of your own experience. Draw inferences or corollaries. Trace bearing on life. Get other authors' viewpoints.
- D. Organize the ideas: they form the basis for our reasoning. The meaning of an idea is another idea closely associated with it; and the greatest defect in our acquiring knowledge and meanings is that often we get the knowledge in an abstract, isolated sort of way apart from the real situations of life. Apply that to football. Think how accurately an expert must think by proxy—"if he does this, I'll do that; if they do this, we'll do that." Facts depend for meaning on the relation to each other. Advance is made by grouping facts. Collect the material, including the unimportant. (Practice trains you to distinguish). Support the central idea with sufficient detail to make it strong. Big ideas are not merely the sum of details; they are new thoughts growing out of your insight into the relations the individual statements bear each other. Summarize: When you learn to outline—to keep topics in mind as you proceed—you will have learned to study.
  1. Avoid using sentences verbatim from text.
  2. Make a sentence summary of a paragraph.
  3. Use a paragraph summary for the chapter.
  4. Use complete sentences in your summary.
- E. Judge the soundness and general worth of statements. Verify. Base your statements on evidence, and be prepared to cite the evidence. Education is for the development of self. Do not take predigested opinions without question.
- F. Assimilate what you learn—facility in its use is only reliable proof that you have mastered the material.
  1. Comprehend the thought. Test: the ability to give it in your own words.
  2. Center your attention on those ideas having value for you. This selection requires discrimination and judgment.
  3. Work into practice parts selected.
  4. Form habits so that you can use the knowledge unconsciously.
- G. Maintain a tentative rather than a fixed attitude toward knowledge. (Develop in talk on how to read).  
(To be continued in February Issue)

The religious teacher exerts an unusual influence on his pupils. He embodies in his life and conduct the principles and ideals he professes and inculcates. Personal influence in an inspiring environment is a most effective element of the educational process. The high character of this personal influence is the specific contribution of the religious teacher in the Catholic school.

## COMPENDIUM OF ACADEMIC RELIGION.

According to the Requirements of  
THE CATHOLIC UNIVERSITY.

### COMPENDIUM OF FIRST YEAR ACADEMIC

Eighth Article of the Series.

By Sister M. John Berchmans, O. S. U.

#### GOVERNMENT OF THE CHURCH. THE POPE AND THE ROMAN CURIA.

The Church of Christ is often called the Kingdom of God on earth, and over that kingdom rules the Pope, Christ's Vicar on earth, because he is the successor of St. Peter to whom Christ said, "I will give to thee the keys of the Kingdom of Heaven." He who has the keys is considered master of the house, and so till the end of time, he who sits in the chair of Peter is supreme ruler of the Church of Christ. He is responsible to no human being, but to God alone. But as emperors and kings have their Councils, their Parliaments, and their dignitaries to assist in the government, so in the Papal Court the Sovereign Pontiff is helped in the government of the Church by

1. The Roman Curia
2. The College of Cardinals.

##### Origin of the Word Curia.

The word "curia" is derived from the Latin "curia" or "quiris" (Roman citizen) and signifies either the temple around which the "Curiae Romanae" gathered, or the place where the senate assembled to look after the public welfare.

The Roman Curia comprises the Sacred Congregations, Tribunals, and Offices to which the business of the whole Church is entrusted.

Each of the Sacred Congregations is presided over by a Cardinal Prefect, or if the Roman Pontiff is himself the Prefect of the Congregation it is to be directed by a Cardinal Secretary. To the Prefects are joined as many Cardinals as the Sovereign Pontiff may think fit to assign, together with other necessary assistants.

According to the New Code, the Roman Curia now comprises eleven Sacred Congregations.

1. The Congregation of the Holy Office, of which the Supreme Pontiff is the Prefect, guards the faith and morals. All questions of forbidden books are subject to this Congregation. It has exclusive jurisdiction in cases concerning the "Pauline Privilege" in marriage.

2. The Consistorial Congregation has the Roman Pontiff as Prefect. The Secretary of the Holy Office, the Prefect of the Congregation of Seminaries and Universities, and the Secretary of State belong *ex officio* to this Congregation. This Congregation prepares the matter to be treated in consistory, it appoints bishops, coadjutor and auxiliary bishops, erects and divides dioceses in districts not subject to the Propaganda, and receives and examines the reports of the bishops on the state and condition of their respective dioceses.

3. The Sacred Congregation of the Sacraments has charge of the disciplinary regulations concerning the seven Sacraments, with the exception of what is reserved to the Holy Office, and to the Sacred Congregation of Rites. To it also must be addressed—

1. Petitions concerning the preservation of the Blessed Sacrament in oratories which otherwise would not enjoy that privilege.
2. Petitions concerning the celebration of Mass in the open air, or on board a vessel; before dawn, or after noon, or on Holy Thursday.
3. Petitions concerning the privilege of private oratories with the right of having Mass said there.
4. Sacred Congregation of the Council has charge of the entire discipline of the secular clergy and the Christian people. The observance of the precepts of the Church, pious sodalities, union, pious legacies, Mass stipends, church property, diocesan taxes are subject to this Congregation. The celebration and approval of Provincial and National Councils and meetings of bishops, outside of places subject to the Propaganda are also under the control of this Congregation.

5. The Sacred Congregation of Religious has exclusive jurisdiction over the Religious Orders and Congregations, and over Communities which, even if they have no vows,

lead a community life after the manner of religious. This Congregation regulates the government, discipline, studies, property, and privileges of both sexes either with simple or solemn vows.

6. **The Sacred Congregation of the Propaganda** presides over the mission, provides them with ministers, and has power to do whatever it deems necessary for their benefit. Its jurisdiction is reserved to provinces which as yet have no hierarchic constitution, but still are in the missionary state. As regards Religious in missionary countries, the Propaganda has jurisdiction over them in as far as they are missionaries, both individually and collectively, but in their character as religious, they are under the jurisdiction of the Congregation of Religious. Councils held in missionary countries are subject to the Propaganda.

7. **The Sacred Congregation of Rites** has authority to watch over the proper observance of the sacred rites and ceremonies in the celebration of the Mass, the administration of the Sacraments, the Divine Office, and everything pertaining to the worship of the Latin Church. It grants dispensations, distributes insignia, and honorary privileges, which are connected with rites and ceremonies, and it also safeguards against abuses. This Congregation has the right to decide what belongs to the rites and ceremonies of the Latin Church, especially to approve the liturgical books, such as the Ritual and the Pontifical Romanum, the approbation of feasts. It also supervises the beatification and canonization of the Servants of God, and the cult of Sacred relics.

8. **The Sacred Congregation of Ceremonials** is entrusted with the direction of the ceremonies to be observed in the papal chapel and court, of the sacred functions which the Cardinals perform outside the papal chapel, and the decision of questions concerning the precedence of Cardinals and ambassadors accredited to the Holy See.

9. **The Sacred Congregation for Extraordinary Ecclesiastical Affairs.** This Congregation is entrusted with the erection and division of dioceses, and the promotion of ecclesiastics to vacant dioceses, whenever these matters must be settled in accord with civil governments; besides it has charge of affairs submitted to it for examination, by the Supreme Pontiff through the Cardinal Secretary, especially where civil governments or concordants are concerned.

10. **The Sacred Congregation of Studies** watches over the government, discipline, and temporal administration of seminaries, except those under the Propaganda. It supervises the order and courses of studies at Catholic Universities dependent on the authority of the Holy See, even those entrusted to religious communities; examines and approves new institutions, grants the faculty of, and determines the rules for conferring academic degrees in the name of the Holy See, and may itself grant such degrees to men distinguished for their learning and devotion to the Church.

11. **The Sacred Congregation for the Oriental Church.** This Congregation has for its Prefect the Roman Pontiff. To this Congregation are reserved all affairs of any kind referring to persons, discipline, and Rites of the Oriental Churches, even those of a mixed matter, that is to say, such as affect partly a Catholic of the Oriental, and partly a Catholic of the Latin Rite; e. g., in marriages between Catholics of the Latin and the Oriental Rite, or an Oriental Priest celebrating Holy Mass in a church of the Latin Rite and vice versa.

The **Uniates** of the Greek Church are in union with the Holy See. The Congregation for the Oriental Church has for the churches of the Oriental Rite all the powers of the other Congregations combined, except the jurisdiction of the Holy Office.

#### Tribunals of the Roman Curia.

1. The Sacred Penitentiary.
2. The Roman Rota.
3. The Apostolic Signatura.

**The Sacred Penitentiary** is presided over by a Cardinal assisted by a theologian, and five prelates of the Signatura, a secretary and other minor officials. The Sacred Penitentiary grants absolutions, dispensations, commutations. It moreover, discusses and decides questions of conscience.

**The Roman Rota** consists of ten prelates appointed by the Roman Pontiff. The "Prime inter pares" first among equals, is called the dean. There is a "Promotor Justitiae"

a Promotor of Justice, and a "Defensor Vinculi", a Defender of the Marriage Tie, besides whom there are a number of approved lawyers, from whom litigants must choose one. The Rota is competent to try all cases except "Causae maiores".

The origin of the word "Rota" is various. Some authors say the word arose from the custom of the auditors holding their meetings at a round table, but it is more probable that the name owes its origin to the custom of filing the official records in the forms of rolls in a barrel-shaped book shelf, called a "rotulo".

The **Signatura Apostolica** examines petitions for justice and reports on them to the Holy See.

#### Offices of the Roman Curia.

1. The Apostolic Chancery.
2. The Apostolic Dataria.
3. The Apostolic Camera.
4. The Secretariate of State.
5. The Secretariate of Briefs.

**The Apostolic Chancery** in charge of the Cardinal Chancellor of the Holy Roman Church has the duty of drawing up and mailing the Apostolic Letters or Bulls for the appointment to benefices and offices made in consistory, for the erectoin of new provinces, dioceses, and chapters, and of attending to more important affairs of the Church.

**The Apostolic Dataria** is in charge of the Cardinal Datarius of the Holy Roman Church, who is assisted by a subdatary and a prefect. The Apostolic Dataria has the office of investigating the qualifications of candidates to non-consistorial benefices reserved to the Holy See; to draw up and send out the Apostolic letters of appointment to these benefices.

**The Camera Apostolica** in charge of the Cardinal Camerarius of the Holy Roman Church, has the care and administration of the **temporal goods and rights** of the Holy See, especially for the time of vacancy, in which case the laws of the Constitution of Pope Pius X., "Vacante Sede Apostolica Sede" of Dec. 25, 1904, must be observed.

**The Secretariate of State** is in charge of the Cardinal Secretary of State, who is really the Prime Minister of the Pope. The duty of the Secretary of State is to deal with matters which are submitted to the Congregation for Extraordinary Ecclesiastical Affairs, and also attends to the drawing up and mailing of Briefs; the right of conferring honors, civil and ecclesiastical.

**The Secretariate of Briefs** to Princes, and **Latin Letters** has the office of writing in Latin the acts of the Supreme Pontiff which he may commit to it.

In "The Roman Curia As It Now Exists", by Rev. Michael Martin, S. J., (1913), the following passage might be of information: "Formerly, before the reorganization of the Curia in 1908, access to the Holy See on the part of the ordinary individual was somewhat limited; but now every Catholic is free to have recourse to any Department of it whenever he wishes. He can do so personally, or he can employ an advocate. If an advocate be employed, he must be chosen from those approved for this purpose. A person may have recourse by letter to any of the Departments of the Curia, without the necessity of obtaining permission or commendation from his Ordinary."

For the speedy transaction of business between the Holy See and an Ordinary, the latter generally has an Agent, who must be of the Catholic faith, of good reputation, and have a sufficient knowledge of Latin and of Canon Law, and his name must be inscribed in the list of Agents, which is kept in the office of the Secretary of the Consistorial Congregation. In petitions to the Roman Curia, these points should be observed:

1. The matter of the petition must be clearly expressed, and in concise terms.
2. The reasons for granting the petition, or dispensation must be exactly and fully set forth, avoiding, however, all unnecessary words.
3. The name of the petitioner must be correctly given—Christian name, or names, as well as the family name, the parish and diocese to which the petitioner belongs.
4. In the interior, the letter may be addressed to "Beatissime Pater", or it may be addressed to the Cardinal Prefect of the Department for which the petition is intended—"Eminentissime Princeps", or "Eminentissime Domine".
5. Upon the outside of the envelope the letter should

be addressed to the Prefect or Secretary of the Department intended; e. g., "All Eminentissimo Cardinale Prefetto della S. Congregazione dei Religiosi Palazzo della Cancellaria, Roma."

Petitions may now be written in Latin, Italian, English, French, Spanish, German, Portuguese, but ecclesiastics often use Latin, it being the language of the Church.

#### Form of the Acts of the Holy See.

1. Bulls.
2. Encyclicals.
3. Briefs.
4. Rescripts.
5. Indults.

A **Bull** is an act issued by the Pope, and may be an ordinance, canon, rule, or decree. It is so called because of the ball of lead which is used as a seal, and which remains attached to the act. This is the most solemn form of apostolic letter.

#### Classes of Bulls.

1. Major Bulls.
2. Minor Bulls.
3. Bulls of Excommunication.
4. Jubilee Bulls.
5. Doctrinal Bulls.

**Major Bulls** are those whose provisions are intended to be perpetual.

**Minor Bulls** are those which contain nominations for bishoprics and dispensations.

**Bulls of Excommunication** are those which cut off a person from membership in the Catholic Church.

**Jubilee Bulls** which proclaim ordinary or extraordinary Jubilees.

**Doctrinal Bulls** which are proclaimed to all the faithful.

Bulls are generally sealed with green wax, and stamped with a Lead seal. In view of the difficulties arising from transmission by post, the old leaden seal is now replaced in many cases by a simple stamp bearing the device in red ink. It is in a bull that the Pope takes the title of "Servus Servorum Dei", "Servant of the Servants of God". Bulls are generally distinguished by the words with which they begin; e. g., the bull "Unigenitus", the bull "In coena Domini". In the major bulls the above superscription is followed by a clause of perpetuity; e. g., "in perpetuum memoriam", abbreviated into "In PP. M." The minor bulls have usually these words,—"Salutem et Apostolicam Benedictionem", Greeting and Apostolic Benediction.

An **Encyclical** is a circular letter on some point of dogma or discipline addressed by the Pope to the bishops.

A **Brief** is a letter from the Pope, of less solemn character than a bull. It is so called because of its brevity. A Brief is sealed with red wax, and stamped with the ring of the fisherman, that is to say, the seal which represents St. Peter casting his fishing net into the sea. In the superscription the Sovereign Pontiff takes the title of Pope, and indicates his rank among those who have borne the same name.

A **Rescript** is an answer to a petition. It is **gracious** when it grants a favor; **judicial** when it renders a decision or ends a controversy; **mixed** when it partakes of both characters.

An **Indult** is a privilege granted by a letter from the Pope.

#### Meaning of Declarations of the Roman Congregations.

The Declarations of the Roman Congregations are acts by which, in pursuance of the authority with which they have been invested by the Sovereign Pontiff, these congregations develop a law, interpret it, apply it to concrete cases, or even enact a new law.

#### Ecclesiastical Laws Bind in Conscience.

Christ said to His Apostles and their lawful successors: "Whatsoever you shall bind on earth, shall be bound also in heaven. (St. Matthew xviii, 18), "He that despiseth you, despiseth Me." (St. Luke x. 19).

#### Where Ecclesiastical Laws are to be Found.

In Canon Law, in the Acts of the Holy See, and in Diocesan Statutes.

#### Meaning of Cardinal.

The word Cardinal comes from the Latin "cardo", a hinge, and as Cardinals are so necessary in the government of the Church, it may be said to revolve around them as a door on its hinges. Pope Eugenius called them "the hinges on which the government of the whole Church

turns." Pope Sixtus V. called them "the two eyes of the Pontiff." The Cardinals are the counsellors of the Sovereign Pontiff, and form as it were the Senate of the Church. The office of Cardinal is the highest ecclesiastical dignity after the Papacy, but it does not confer on the person any new Order. Moreover, this dignity is not of divine institution. The Cardinals rank next to the Sovereign Pontiff, and are considered equal in rank to a prince of a reigning house, and they are often spoken of as "Princes of the Church." The Cardinals are appointed solely by the Pope, they are responsible to him alone, and may be deposed by him alone. The Cardinals form the Sacred College, and their number is limited to seventy.

#### Grades of Cardinals.

1. Cardinal Bishops.
2. Cardinal Priests.
3. Cardinal Deacons.

The **Cardinal Bishops** are six in number and belong to the suburbicarian bishoprics, Porto S. Rufina, Albano, Palestrina, Sabina, Frascati, and Velletri.

The **Cardinal Priests** so called, although, these nearly always are Bishops also; they number fifty.

The **Cardinal Deacons** of whom there are fourteen. These are priests, as the New Code says the one chosen for the cardinalate must have priestly orders. Cardinals may be chosen from any nation.

#### Meaning of Cardinal Vicar.

The Cardinal Vicar is the vicar-general of the Pope, as Bishop of Rome, for the spiritual administration of the city of Rome and its surrounding district.

#### Creation of Cardinals.

The creation of cardinals takes place in **secret** consistory during which those actually present in Rome are informed of their nomination. In the afternoon, of the same day, the newly-created cardinals meet in the Pope's apartments, in the antechamber of which the scarlet zucchetto, or skull-cap is handed to them; afterwards, the scarlet biretta is placed by the Pope on the head of each. If a member of a religious order is made a cardinal, he wears a cassock of the color of his religious habit. The "red hat" is given in the next public consistory, after they have taken the customary oath. At the beginning of the next secret consistory, takes place the ceremony known as "the opening of the mouth" (aperitio oris), and at the close of the same consistory, the closing of the mouth (clausura oris), symbolizing their duties to keep the secrets of their office, and to give wise counsel to the Pope. The ring containing a **sapphire** is then given to each, and at the same time the "title" or church by which the new cardinals shall be known. If the one who is promoted to the cardinalate lives outside of Italy, the scarlet zucchetto is sent to him by one of the Pope's Noble Guards, and the scarlet biretta, by a special ablegate.

In all such cases the Cardinal newly-created must promise under oath, and under pain of nullity of his nomination, that within a year he will go personally to Rome for the further ceremonies above described, and to receive his title. Each Cardinal must swear that he will defend conscientiously the Papal Bulls concerning non-alienation of the possessions of the Roman Pontiff, nepotism, and papal elections, likewise his own cardinalatial dignity. No one related in the first or second degree to a living cardinal can be made a cardinal.

#### Duties of Cardinals.

1. To assist the Pope at the chief liturgical services.
2. To counsel and aid the Sovereign Pontiff.
3. They are obliged to reside in Rome, and can not leave the Papal States without permission from the Pope. Foreign Bishops who are created cardinals are not obliged to live in Rome, and retain their dioceses.
4. Cardinals alone have the right to elect a Pope.
5. They must assist at the Papal Consistories, at which details of Church administration are discussed and settled, such as, the appointment and transfer of bishops, creation union, and division of dioceses, etc.

#### Derivation and Definition of Consistory.

The word Consistory comes from two Latin words, "con" meaning "with" and "sistere" meaning "to Stand", therefore "a standing together". A Consistory is the assemblage of the Cardinals around the Pope.

#### Kinds of Consistories.

1. Public or Extraordinary Consistory.
2. Secret or Ordinary Consistory.



#### Public or Extraordinary Consistory.

At the Public Consistories are present, not only the Cardinals, but also the Bishops, prelates, princes, and ambassadors to the Papal Court present in Rome. Public Consistories are called for the purpose of giving the "red hat" to new cardinals, for the solemn conclusion of canonizations and public audiences to Sovereigns and their ambassadors.

#### Secret or Ordinary Consistory.

The Secret Consistory is so called because no one save the Pope and the cardinals are present at its deliberations.

#### Matters Treated in Secret Consistory.

1. The Consistory is frequently opened with an address, or allocution, in which the Pope reviews the condition of the Church in general, or in some particular country.

2. The Pope then announces the names of those whom he intends to raise to the cardinalate, and asks the cardinals for their opinion; the cardinals remove their caps as a sign of consent, and the Pope proceeds to the formal appointment.

3. In the Secret Consistory newly appointed cardinals receive from the Pope the cardinal's ring, are appointed to some titular church or deaconry.

4. To this consistory belong also the appointments of bishops, archbishops, and patriarchs, the transfer of these dignitaries from one see to another, the appointment of coadjutors, the creation and announcement of new dioceses, the division and union of dioceses already existing.

5. At the end of the Consistory, the advocates, called consistorial, are admitted to request, with the usual formalities, the pallium for newly appointed archbishops; their petition is granted immediately, but conferring of the pallium takes place later.

Cardinals take precedence over all prelates and patriarchs, and even the Papal Legates themselves, unless the Legate be a Cardinal residing in his own territory. A Cardinal is addressed as "Your Eminence".

A **Delegate** is one to whom the Pope entrusts an affair or many affairs to be treated through delegated jurisdiction, and often questions of litigation.

A **Delegate Apostolic** is one who does not stand in any official relation to the government, but only reports to the Pope on the condition of the Church in the country to which he has been sent.

Legate *a latere* is a Cardinal sent to impersonate the Pope.

A **Nuntius** or **Internuntius** is a permanent legate of the Pope to a civil government, and his duty is to maintain, according to the accepted rules of the Holy See, the relations between the Holy See and the civil government of the country where they act as permanent legates.

#### College of Bishops Assistant to the Papal Throne.

Bishops Assistant at the Pontifical Throne are those prelates who belong to the Papal Chapel, (Capella Pontifical) and hold towards the Pope much the same relation as cathedral canons do to their bishop. At solemn functions these Assistants, adorned with cope and mitre, surround the throne of the Pope, while other bishops are not privileged to be in his immediate vicinity. To this College of Assistants belong "ex officio" all patriarchs, and those archbishops and bishops to whom the Pope has granted the privilege by brief. The Throne Assistants rank immediately after the Cardinals. They are privileged to celebrate Mass in private oratories, and to dispose of a certain sum from their episcopal benefices in favor of clerics, or for their own relations, or to lay it aside for their own obsequies. These Throne Assistants are always created Counts of the Apostolic Palace, and they belong to the Pontifical Family.

The Pope wears at the Papal Court, the "falda" which is a demi-soutane of white silk with a train which is borne by dignitaries of the papal court. He also wears the "phanon", or "fanon", which consists of two light mozzettas placed one over the other. Regarding the staff or crozier, St. Thomas Aquinas says: "The Roman Pontiff does not use the staff, because St. Peter sent it to raise to life one of his disciples, who was afterwards made bishop of Treves; and therefore the Pope carries the staff in the diocese of Treves, but in no other; or, again, as a sign that he has not a limited jurisdiction, for such jurisdiction is denoted by the curvature of the staff."

#### Difference Between Doctrine and Discipline.

The word doctrine comes from the Latin word "docere"

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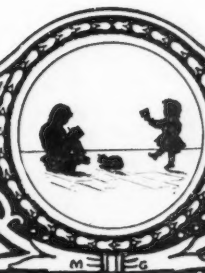
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meaning to teach, and in general it means that which is taught. **Christian Doctrine** is that which is taught containing the whole divine revelation contained in Holy Scripture and Tradition.

Etymologically the word "discipline" signifies the formation of one who places himself at school and under the direction of a master.

Ecclesiastical Discipline, in its widest sense, is the aggregate of laws and directions given by the Church to the faithful for their conduct both private and public. In this its widest sense it includes natural and Divine as well as positive laws, and faith, worship, and morals; in a word, all that affects the conduct of Christians.

Ecclesiastical Discipline in its restricted and more usual acceptance is the aggregate of laws and directions laid down and formulated by Ecclesiastical authority, for the guidance of the faithful, and in this restricted sense does not include laws merely formulated by the Church as the exponent of Natural or Divine Law. (Catholic Encyclopedia, Vol. V.)

Examples of Discipline in this restricted sense are:

1. In the Latin Church Communion under two kinds is no longer given.
2. Canonical penances.
3. Celibacy of the Clergy.
4. Ecclesiastical censures.

That ecclesiastical discipline should be subject to change is natural since it was made for men by men.

#### Bishop and Diocesan Synod.

**Synod** comes from the Greek word "sunodos", meaning an assembly. Synod is a general term for ecclesiastical gatherings under hierarchical authority, for the discussion and decision of matters relating to faith, morals, or discipline.

A **Diocesan Synod** is a lawful assembly convoked by the Bishop, in which he gathers together the priests and clerics of his diocese and all others who are bound to attend it, for the purpose of doing and deliberating concerning what belongs to the pastoral care. According to the New Code of Canon Law a Diocesan Synod must be held every ten years at least, to treat of such questions only, as touch the particular needs of the clergy and people of that diocese. It is convoked and presided over by the Bishop, and is to be held in the Cathedral unless there be good reason for holding it elsewhere.

#### Those to be Called to a Diocesan Synod.

1. The Vicar-general.
2. Canons of the Cathedral or Consultors.
3. Rector of the Diocesan Seminary.
4. The Deans.
5. The Pastors of the City where the Synod is held.
6. One pastor from each deanery.
7. Abbots who are actual superiors.
8. One superior from each clerical order of those who live in the diocese. If the residence of the Provincial is in the diocese he may go to the synod himself instead of sending one of the superiors.

The Bishop is the only legislator in the Synod. He alone signs the laws passed in the Synod, which if they are promulgated in the Synod, begin to go into force immediately, unless the bishop decree otherwise.

### SCIENCE TEACHING IN CATHOLIC SCHOOLS AND COLLEGES.

(Continued from Page 355)

curricula.

The method of scientific research will also teach our students wholesome reverence for scientific truth since they will realize some of the difficulties connected with its discovery. Our students will, furthermore, meet many new problems in their own research work, and hence they will never feel cocksure about having reached the end of scientific investigation. They will realize the meagre facts of experience or experiment, and will never be betrayed into the making of statements unwarranted by the premisses.

#### Vitalizing Science Teaching.

The vitalizing of science teaching is an important phase of the large subject of method. Too

many teachers of the sciences go through the world with a pair of scientific spectacles which have been stained the color of abstract facts for the purpose of filtering out the rays of the beautiful, interesting and vital science facts of the world which surrounds us. Or we may even make bold to say that these teachers are pedagogically dead, and are buried under six feet of abstract facts and formulas. The only way to resurrect these teachers is to reorganize the science teaching around the beautiful, the living, and the active world.

It is well known that some of the most important discoveries made in the sciences have been occasioned by reflecting upon what was close at hand. The hammers of a smithy led Pythagoras to the discovery of the laws of sound. Calileo discovered a law of mechanics by observing a swinging lamp. The falling of an apple led Newton to discover cosmic laws. The steam issuing from a boiling tea-kettle led Watt to discover laws of the theory of heat. To vitalize science teaching we must similarly deal with the phenomena of the pupils' environment.

In this way we may also teach our pupils the important rule that science study should not be based on book knowledge but on direct observation. Fabre was called the "incomparable observer" by Darwin, and the French naturalist says of himself: "My faith in what I read in print is of the slightest; I prefer to go straight to facts. Before making a statement of any kind, I want to see, what I call seeing. It is a slower and more laborious process; but it is certainly much safer."

If the teacher does not adopt the same method in his science course, he will never create or preserve a deep interest in science, and his results will be sad to contemplate. In a test made about five years ago in a normal school three questions were asked in a class of over two hundred first-year students. All these students were graduates of a high school and entered with physics and chemistry as prerequisites. They were asked three questions: What is a molecule? What does it look like? Have you seen one? In most cases the answers were interesting. A number explained a molecule as a small round thing in things. One young woman insisted that she had seen them. Several said their teachers seen them.

A college president asked some students whom he met in an elevator what caused the strange feeling in their stomachs when the elevator dropped suddenly, and they looked at him with peculiar expressions in their eyes because he had asked such a question, and one laughingly said, "I don't know." The president queried further, "Have you ever studied physics?" "Yes, last year." "Can you not apply some principles of physics to this thing?" He said, "I have not thought of it before." And truly he had not thought of it before.

A science teacher asked a graduate of the science course why ice steams on a hot day. The students ventured this explanation: "Because the ice evaporates and you can see it go."

Results like these can be traced to the lifeless teaching of science. A chemistry teacher succeeded by various devices in creating a vital interest in a subject that had previously seemed forbidding. Some students became interested when the teacher

asked them to assist her in analyzing samples of illicit liquor. Another group of students with military inclinations was permitted to experiment with explosives. One group of the class was told to answer an appeal of the mayor who asked for analysis of the unsanitary city water. Other students tested milk from different dairies, varieties of lard and butter substitutes, jellies, sirups, brands of baking powder, and some of the best advertised brands of vinegar to see if there was any violation of the Pure Food Law. The class also "digested" in test tubes all sorts of foods for the edification of the physiology class.

In this way chemistry stepped out from between the green covers of the textbook and became a very companionable ally. The head of the science department in one of the largest high schools of the West stated in a lecture that he had never seen a class which did not hate laboratory experimentation. But laboratory experimentation had taken on a new meaning for this particular class and was warmly welcomed as teaching truths that were really worth while. The truths and facts that these students learned came to them through industries vital to their community, and when a subject is translated into the life and home of a student it ceases to be an alien enemy. The class had also acquired the scientific attitude—that very desirable species of what Carlyle would call divine curiosity, which was stimulated by the charm of exploration and discovery.

All these fine results were obtained by obeying the principle of pedagogy which demands, as a famous educator observes, "that the growth of scientific problems out of the situations of everyday life be taken into account instead of plunging at once into the technical scientific material without a modulated transition, and that pains be taken to insure application of scientific results to the interpretation of everyday situation." The teacher will find the following two books helpful in this connection: P. G. Beer, "Chemistry as Applied to Problems of Home and Community", Lippincott, 1923; "Chemistry in Everyday Life", Appleton, 1923.

In this way we may also hope to bring home to our students the simplicity of the basic facts and fundamental principles of the sciences. In this regard it will be well to remember what John Fiske says in his "Destiny of Man" (Ch. VII.): "Herbert Spencer has somewhere reminded us that the crowbar is but an extra lever added to the levers of which the arm is already composed, and the telescope but adds a new set of lenses to those which already exist in the eye. In a very deep sense all human science is but the increment of the power of the hand. Vision and manipulation—these, in their countless indirect and transfigured forms, are the two co-operating factors in all intellectual progress."

The great days of Catholic education were before the days of cramming of text-books, of written examinations, and of mere competition. It was direct, personal, oral, and inspired by only such rivalry as meant emulation in striving towards a common high ideal of real and permanent value.

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## DRAWING OUTLINES FOR THE EIGHT GRADES

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## Outlines for Fifth Month.

## Grade I.

Materials needed: One-inch straws or splints (these should be made in colors if possible; if ends of burnt matches are maked off and cut with strong scissors, they may be dyed with any ordinary dye). Each child should be provided with at least 12 splints of each color used. Crayola, and manilla paper.

**Lesson 1.** With chalk, mark off a rectangle on the blackboard and show the children how to lay the splints in two parallel lines about an inch apart across the top of the paper. Repeat, leaving a short distance between the ends of the splints. Have the children measure the distance between the lines by turning a splint vertically and measuring. Examine the work and check for accuracy. The lines must not be laid slanting, and every splint should be laid straight and horizontally parallel to the upper edge of the paper. With red crayola, let the same two borders be laid in, stroke by stroke, to correspond with the splint design.

**Lesson 2.** Repeat the second part of Lesson 1, placing a vertical splint within the border in the space between every pair of horizontal splints. Examine for accuracy, and repeat, stroke by stroke, in the crayola, using one color for all horizontal strokes and another color for the vertical strokes. Repeat using only color. Discuss the two borders.

**Lesson 3.** Using the splints as before, have the children arrange them in a row of squares, setting each square one-half an inch from the upper edge of the paper, and from each other. Below this row of squares rule a horizontal line with red crayola, one-half an inch from the row of squares across the sheet of paper; and one-half an inch below this line repeat the row of squares across the sheet with red crayola, drawing each line of each square with a single stroke of the crayola. Let each line be measured and corrected by applying a splint upon it, before each next line is drawn. Watch carefully that the children do not rule these lines with the splints, but simply correct them by this means.

**Lesson 4.** With the splints construct a one-inch square. Beside it have a two-inch rectangle constructed (one inch by two inches). Compare these, and see with the eye that one is one square inch and the other is two square inches. Construct a rectangle one by three inches. See that it is three square inches in surface. Construct a rectangle four by one inch. See that this is four square inches. Construct two rectangles two by one inch and move them together, removing the two splints where the ends adjoin, and see that two two-square-inch rectangles make one four square inch rectangle. Put back the removed splints and set the two rectangles beside one another, removing the four splints that adjoin. This makes a square two inches each way. This can be seen to be four square inches, also. Let the children make as large a square as their splints and desk tops allow. See that the number of square inches can be counted easily. Let them find how many square inches is their sheet of paper.

**Lesson 5.** Construct the two-inch square with splints and repeat in crayola. Make a row of one-inch squares all around this square with the splints. Take away the splints from the sides of the squares that adjoin and there will be a one-inch border all around the first square. How many square inches are there in this border? If the inside square is taken off there will be a large square left. How many square inches is there in this large square? Make a large square that has three splints on each side. How many square inches in this square? Make a large square with four splints on each side. How many square inches in this square? This is just the same size as the square made by the one-inch border that was added to the first square that was drawn in crayola.

**Lesson 6.** Using splints arrange a border pattern by setting two vertical splints between every other two pairs of horizontal splints. Repeat in crayola, using only one color. Then try the same border using one color for the horizontal and another color for the vertical lines. If there is time, repeat, placing three vertical splints instead of two, and use a third color for the center splints.

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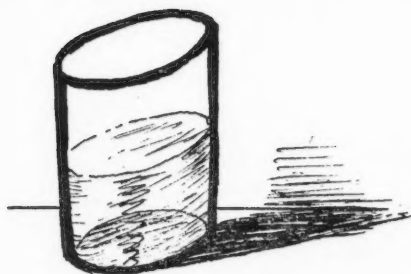
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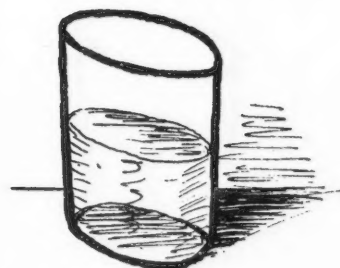
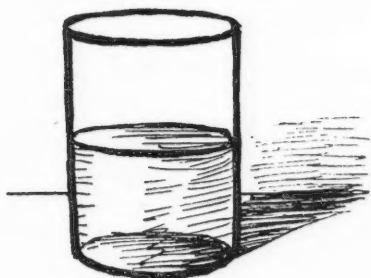
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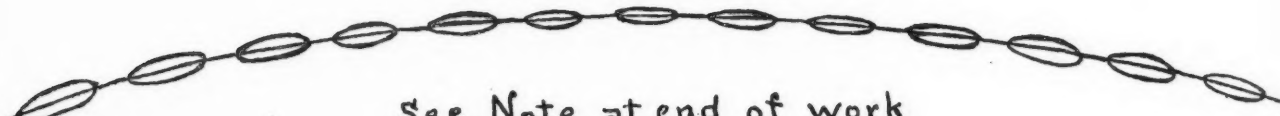


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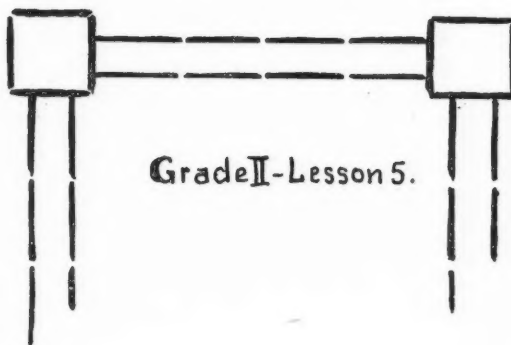
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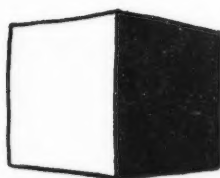
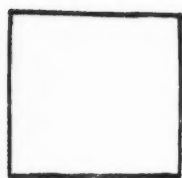
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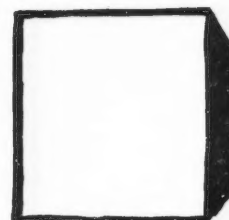
Grade I - Lesson 6.



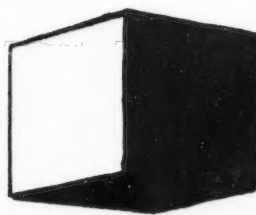
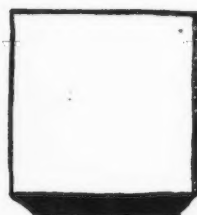
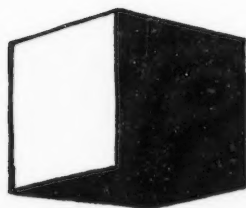
Grade II - Lesson 5.



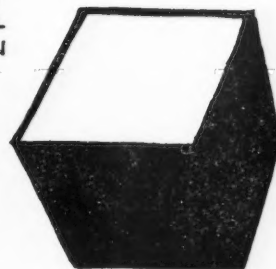
Grade V - Lesson 2 and 5.



Grade V - Lesson 4 and 7.



Grade V - Lesson 3 and 6.



**Lesson 7.** Using the splints, place a one-inch square in the corners of a 6x9 sheet of manilla paper. Move each of these squares in from the edges of the paper about as far as the width of a lead pencil. Remove the splints one at a time, filling in the place with red crayola, till there are four squares drawn in red. Using the splints, make as long a rectangle between each of these squares as possible, but not to touch them. Move the rectangles so that there will be equal distances left at either end between them and the corner squares. Taking up the splints, one at a time, replace them with strokes of red crayola. When all are removed, there will be a border pattern all around the paper. If there is time, let the children color the inside surfaces of the rectangles and squares with a smooth, light tone of red; taking care not to press the crayola heavily.

**Lesson 8.** Let each child, using splints, plan an original border around the sheet of paper. This should be criticized by the teacher, and then each child should take up one splint at a time and fill in with crayola, using not more than three colors.

#### Grade II.

Materials needed: Colored splints in sizes one inch and one-half inch, crayola, manilla paper.

**Lesson 1 to Lesson 5.** The work of Grade I should be reviewed as rapidly as possible.

**Lesson 5.** Place a one-inch square at each corner of the paper. Remove splint by splint, filling in the lines with crayola. Construct a rectangle as long as possible between each square whose width shall be one-half an inch. This rectangle should be set so that either end comes in the middle of the side of an end square. Remove and mark in with crayola.

**Lesson 6.** Let the children construct an original border around their papers, and when all are finished, stand and all pass around so that each child may see what the others have done. Then give them permission to change their designs if they wish. Let them color the designs, using not more than three colors.

**Lesson 7.** Let the borders of the last lesson be reconstructed with the splints. Have the children color in with two tones of the same color, as light and dark green—or light and dark brown, pressing hard to get the dark tone and very lightly to get the light tone.

**Lesson 8.** Pin up the best designs of Lesson 7. Have the children use rulers and draw in the designs with lead pencils, going over the lines afterwards with the crayola. Let them make more than one if there is time.

#### Grade III.

Materials needed: Materials as in Grade II, small brush, ink.

**Lesson 1. to Lesson 5.** Review as in Grade II.

**Lesson 5.** Square off two sheets of manilla paper into one-inch squares. Keep.

**Lesson 6.** With splints plan an all-over pattern on the squared paper, using one color only. After criticism by the teacher, color in with crayola.

**Lesson 7.** Lay in the pattern of Lesson 6 with ink, using the small brush.

**Lesson 8.** Have the children make freehand crayola sketches of winter sports as rapidly as possible. Collect and exhibit to the class. Vote on the best drawings—paying especial attention to interesting subject, clear representation, and good proportions.

#### Grade IV.

Materials needed: A large number of small dry twigs of good branching habit, manilla paper, small brush, ink, crayola, pencils. Good drawings of leafless trees.

**Lesson 1.** Study the twigs. If possible name the tree or shrub from which each has been broken. Have the class handle the twigs—pass one to each of the children and let each child sketch his twig, naming it below the sketch.

**Lesson 2.** Pin a good-sized, branchy twig against a large sheet of paper in the front of the room and have the whole class draw from the same model. Use brown crayola. Keep.

**Lesson 3.** Pin up the best results of the last lesson. Show some of the worst results, concealing the names of the guilty, and criticise, calling attention to the cause of each failure—too thin lines, too thick lines, wrong slant, wrong number of side twigs, too short lines, too long lines, etc. Then have the class repeat the lesson, with the good work before them to look at.

**Lesson 4.** Give the class good drawings of leafless trees to copy. These may be had from the School Arts Magazine or from any publisher of drawing books. Holiday post cards often afford good models. Use brush and ink.

**Lesson 5.** Exhibit the work of Lesson 4, criticising results. Repeat the lesson.

**Lesson 6.** Pose a boy or girl wearing winter wraps. Have crayola sketches made rapidly, changing the pose or the model every ten minutes. Collect and exhibit results.

**Lesson 7.** Tell the class to illustrate some story read since September. It may be a story from the reader. More than one sketch may be made on the sheet. Each child must place his name and the name of the story illustrated on the reverse side of his paper. Collect and keep.

**Lesson 8.** Let each child take tablet and pencil. Show the sketches one at a time, and have each child write down the name of the story illustrated if he recognizes it. Keep the pile of sketches in order, and when all are shown, hold each up again, calling the name, and having each child cross off each wrong guess. A prize may be given for the highest score. Then vote for the illustration that is the best in idea, then for the drawing that is the best in execution. Give little rewards to the authors of the preferred sketches.

#### Grade V.

Materials needed. A good-sized cube, small cubes to pass to the pupils, 9x12 manilla paper, pencils, crayola, tooth-picks and soaked dry-peas.

**Lesson 1.** If convenient, cubes may be borrowed from the Primary room. Pass one to each child. Let the teacher have a larger model, if possible. Study the cube. How many corners? How many faces? Hold the cube directly before the eye. Only one face shows. Move it to the left and two faces will show. Drop it a little or lift it a little and three faces will show. Can it be placed so that more than three faces will show? Hold above the level of the eye and move from right to left. Notice how the sides that show are fore-shortened. Indicate the three appearances on the board. (See plate). Hold it on a level with the eye and move as before. The base no longer may be seen. Only two faces are visible. Indicate the appearances on the board. Then hold below the eye and repeat the process. The cube may be viewed in nine distinct positions, varied by its distance from a point on a level with and directly in front of the eye.

**Lesson 2.** Draw the cube in the three positions on a level with the eye. Use pencil. Keep.

**Lesson 3.** Draw the cube in three positions above the level of the eye. Use pencil. Keep.

**Lesson 4.** Draw the cube in three positions below the level of the eye. Use pencil. Keep.

**Lesson 5.** Shade the cubes drawn in Lesson 2. Use pencil and keep the tone smooth, gray, and evenly applied.

**Lesson 6.** Shade Lesson 3. Indicate the shadow on the base more lightly than on the side away from the light.

**Lesson 7.** Shade Lesson 4. Indicate the shadow cast by the cube on the table. This is usually darker than any shadow on the cube itself. There is usually a light tone of shadow on the top face of a cube when one side shows more light than the other.

**Lesson 8.** With crayola have sketches made of cubical blocks or any bright colored cubical objects. They need not be all of the same size.

**Extra:** Make a hollow cube with tooth-picks and peas. Sketch in pencil in as many positions as time may permit.

#### Grade VI.

The entire work of this grade is the same as Grade V, but the work is done on water color paper with pencil and the shading done with brush and ink after the outlines have been inked in with a pen. Lesson 8 is done in water color.

#### Grade VII.

Materials needed: Good-sized models of the cube, the sphere, the cylinder. Water color paper, manilla, pencil, water colors.

**Lesson 1.** Review of the cube. Quick pencil sketches in the nine positions.

**Lesson 2.** Careful shading of the sketches drawn in

(Continued on Page 376)



# TRAINING FOR LIFE.

By Rev. Edward F. Garesché, S. J.

Doing Too Much For Them.



Rev. E. F. Garesché, S.J.

The children, their interests, their proper training, their preparation for life, are the reason for existence of our schools. The child's welfare must therefore be the paramount consideration in every Catholic class room. This is a mere truism. It needs no proof. It is clear from the nature of the case. Our pupils are the object of all our cares and endeavors. Whatever is best for them, that we desire to accomplish.

It is well to set this strongly and clearly in mind for the sake of the thought we are about to develop. Despite the fact that schools exist for the pupils, there is sometimes danger that the pupil's interests may become secondary in the very important matter which forms the subject of this article. For we mean to inquire whether it may not be, at times, that the teacher does too much herself and lets the pupil do too little.

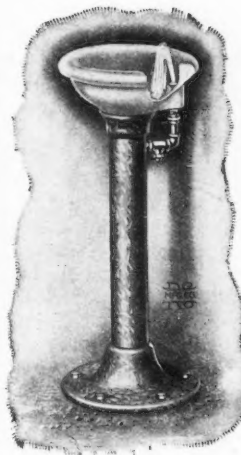
From the standpoint of the teacher, to instruct children is a beautiful and sublime work of Christian mercy. Those that teach many unto justice shall shine like stars for all eternity. In the case of the Sister, this work is further blessed and made sublime by the three-fold consecration of poverty, chastity and obedience. When the Catholic Sister enters the class room, she undertakes one of the most meritorious works of Christian charity. In her ears sound the sweet and pleading words of the Saviour, "Suffer the little ones to come unto Me, and forbid them not, for such is the kingdom of Heaven."

Yet, if the teacher dwells exclusively upon this aspect of her work, its merit, its nobility from the standpoint of the teacher, its beauty as a Christian charity, she may overlook one of the greatest interests of the pupils. It is not, indeed, because the interests of teacher and pupil are in conflict, but rather because our human intelligences are limited and if bent strongly on one object, are apt to lose sight of another. There is danger, then, that unless the teacher takes special care in the matter, her very anxiety to do everything possible for her charges, may actually result in hurting their character.

This is, after all, not a criticism but rather the calling attention to a possible excess of a good quality. The devoted care which our Sisters lavish on their charges, is the reason for those excellent results observable in the pupils of parish schools. May it not be, however, that some deficiencies which are occasionally noticed in those very same pupils, may be a consequence of some times going too far and doing too much for the children while not requiring of them enough of personal effort and initiative, of energy, and self-sacrifice.

The world is a rude school master and its methods differ strikingly from those of the parish school. If the pupil becomes too much accustomed to be

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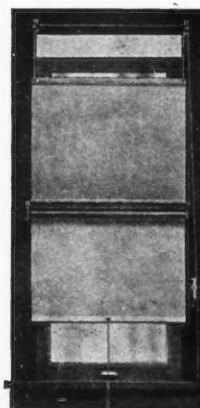
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guided and helped in everything, and is not given occasion to shift for himself or to feel the consequences of his own lack of initiative and energy while at school, he will have some rude surprises afterwards. How often we see a boy who has been trained in rude and difficult surroundings, develop a vigor of character which pushes up through all manner of opposition and wins singular success in life. On the contrary, boys raised under easy and pleasant circumstances are sometimes weakened by the sheltering care they experience and prove unfit for the hard struggles of afterwards.

Our devoted teachers themselves will be able, on reflection, to discern how much truth there is in these observations. It will not do to exaggerate the importance of letting children sometimes shift for themselves and allowing them to feel the consequences of their own want of initiative and perseverance. Yet, the thought seems a useful one. It will be for our teachers themselves to apply it in due degree to their own work in the class room.

Let us illustrate by some instances. In the difficult but necessary task of organizing Catholic societies and good works, those in charge sometimes find themselves hard put to it to discover the right leaders, men or women who are fit for responsibility, have energy, initiative and common sense, and at the same time are willing to make sacrifices. It happens occasionally that among all the graduates of Catholic schools and colleges, no one can be found to assume the responsibility and labor of chief officer and promotor of some useful work. Then, it may be, some man or woman who was obliged to leave school at an early age and fight with the world for a position and a place comes forward to take the lead, and carries on the work to success. Where are all the others, with good talents, special training, all the advantages of Catholic education? Nor is this an exceptional experience. Perhaps by doing too much for our pupils, we may have sometimes failed to cultivate in them the sturdy virtues of initiative, self-sacrifice, energy, whose aid we need in after years.

Again, it is often remarked that Catholics leave everything to the priests and Sisters when it comes to Catholic activities. Many causes may converge to bring this about. But if we analyze the matter carefully, does it not seem that doing too much for the children while at school, may help to produce such an attitude? If the pupil is accustomed to rely on the teacher for everything, to be reminded, supported, directed on all occasions, is it not natural that this should beget an attitude of such dependence that it will persist in after years at least so far as concerns the very affairs which are the special province of priests and Sisters, the interests of the Faith and the Church?

"Our Catholic schools," remarked an observant and sagacious priest not long ago, "are ninety-nine per cent perfect. They are the greatest of all systems of education. The one per cent in which they fail is that they do too much for the children and do not develop in them enough individual self-reliance and initiative. I have noticed time and again," he continued, "how well the children behave while the Sister is with them. They look to her for everything. They notice and obey her least sign. But when, for some reason, it has happened

that the Sister was absent or was called away for a time, it was noticeable how much at a loss the children were. They did not know what to do or where to turn. They were like sheep without a shepherd."

We offer this good priest's observations for what they are worth. The reflection will occur that any crowd of children might manifest similar symptoms if left by themselves. Yet he thought that parish school pupils were unusually dependent on the guidance of their teachers. In any event his remarks will give food for interesting discussion on the part of our teachers themselves who have so intimate a knowledge of the situation.

Where this condition exists, it is not so difficult to suggest a remedy. We would not have our devoted teachers do any less for the children but rather would have them pay more attention to getting the children to do more themselves. In the class room the attitude of the pupils is necessarily passive in great part. They are the listeners and the learners. They are under authority and discipline and these are good and necessary for them. But while in the class room the teacher's intention should always be bent to developing in the children an attitude of personal initiative and activity. Her first thought should be to lead the child to think and will for himself rather than to work upon the child as an object of benevolence.

As to the activities of the school outside the class room, they offer extraordinary opportunities for personal training of the children in initiative, self-sacrifice, the capacity for leadership. Wellington's famous remark that the battle of Waterloo was won on the five courts of England is one of the greatest commendations of games as an educational influence that ever was spoken. Indeed, play rightly directed is of great use in training character. We remember a good many years ago the observations of a French writer in the *Etudes* who deplored the lack among French students of games like those of England and the United States. He advocated the introduction of them, for their educational value and in fact they are making their way around the world.

But it is in the school activities and societies that this spirit of self-reliance and initiative and self-sacrifice may be most directly cultivated. It is actually easier for the teacher in charge of these things to take on herself the management and responsibility of details than to get the pupils to carry them through. Yet, it is not wise to do so. The value in terms of training for the pupils of carrying out details of little enterprises, is very great. If they are early accustomed to depend on themselves, to assume little responsibilities, to make small acts of self-sacrifice for the sake of school interests, they will be made ready for greater efforts in the future. The teacher who does everything herself has an easier path than she who gets the children to do things. But it is the latter who is training the children for life and her extra exertions in getting things done by them are the measure of her efficiency as an educator.

It is in the school Sodality, rightly understood, that we find the most singular opportunities for exercising the children in the desirable qualities of initiative and self-sacrifice. True, the organization

and conduct of a good school Sodality is necessarily difficult. It is difficult in exact proportions to the need of some such means of education. The difficulty comes precisely from the fact that the Sodality supplies to the students a means of cultivating virtues which are hard to achieve, but which are most desirable in after life.

It is easy enough for the teacher who has charge of the Sodality to make it a mere devotion, a passive affair on the part of the students, which they come to as they do to any class of the school and from which they depart without having exercised any personal initiative or activity whatsoever. But to organize a Sodality, to make it a school of the lay apostolate, to induce the students, out of love for the Blessed Virgin, to take up themselves and carry through activities suited to their age and ability; for Catholic literature, for the home and foreign Missions, for the studying of Catechism, in such a way that they will be fit to teach it afterwards,—all these require efforts far beyond what is needed for a mere devotion, but priceless from the standpoint of training for the lay apostolate.

It is strange, in a way, that this aspect of the school Sodality has escaped the practical attention of so many zealous Catholic educators. We have in our Sodalities a pedagogical agency quite unmatched in all the equipment of non-Catholic schools. The combination in the Sodality of guidance and initiative, of definite organization, and flexible adaptability of super-natural motive and human appeal, of variety of activity and unity of purpose makes it a means of training the like of which does not exist.

Besides, it offers an element of continuity between the school and life afterwards, because the student who has learned what a Sodality should be may enter another Sodality at once on his leaving school and thus continue his progress as a Sodalist into his active life in the world. Once a Sodalist always a Sodalist and the Sodality which really takes hold of the child at school can keep its beneficial influence over him until the grave.

We shall have more to say hereafter on this topic. It is an aspect of Catholic school life, important and interesting, not only to the teacher, but to everyone who has at heart the interests of the Church. In the school, we have the children at their impressionable and docile age and we can do what we wish with them in regard to the formation of character and preparation for after life. We know that our Faith, being the fullness of the truth, affords us a means of developing character, cultivating generosity, instilling practical charity in the hearts of youth which no other agency can equal. It remains for us more and more to utilize this power in our schools. Nothing human but can be perfected more and more and this age demands of us that we train our children in initiative, self-sacrifice, zeal for the lay apostolate, by the best means we can find.

It will be useful, then, and interesting for our Catholic teachers, reflecting in the light of their own experience, to determine whether they are, perhaps, in some regard doing too much for their children and not getting the pupils to exercise themselves enough in these desirable qualities. With the energy and sagacity displayed by our Catholic schools in other regards they will be able to cope also with this difficulty.

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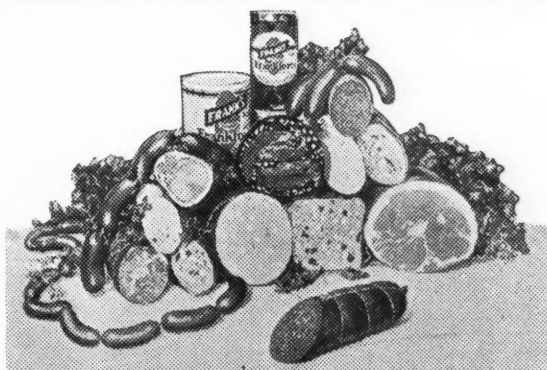
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## THE PRIDE OF LIFE.

(Continued from Page 352.)

monplaces and to exalt "Leaves of Grass" as an embodiment of high thought and chastened emotion. He must perforce teach the rising generation to recognize the high and flawless excellence of James Joyce and Theodore Dreiser, to acclaim Sinclair Lewis as the discoverer of literary America, to arouse cultured mirth by referring to the scholarly Paul Elmer More as an old lady intent on her knitting and to inculcate literary discrimination by asserting that Cardinal Newman didn't know how to write.

The pride of life incites to the journalistic as distinguished from the literary point of view. It measures literary worth and educational efficiency by news values. "If," it says to the essayist, "you devote years to research and to the formation of balanced judgments and produce a flawless scholarly monograph on Catherine the Great, you may get a scant three inches among the book reviews and not a line in the news columns. But just sit down between meals and evolve a sensational statement to the effect that Longfellow was a degenerate, and you'll have your picture in the Sunday supplements!" "As for you," the pride of life says to the teacher, "don't bother about facts and don't cling to that horribly effete notion that you stand *in loco parentis*. Teach with a punch! Forget the classics; put life into your work by urging the study of the current magazines. Style in writing went out with hobble skirts; don't advise your pupils to con the books of yesterday in order to learn how to write. Let them express what they have in their heads, even if their heads are empty. And, above all, don't try to give them intellectual backgrounds; just tell them to express their own opinions and use their own eyes."

In one of the early romances of the delectable Mr. H. G. Wells, we are told that certain keen-eyed manufacturers of food stuffs learned how to put staple products on the market without having to wait for the leisurely procession of seed time and harvest. They perfected a device for making synthetic bread and meat and vegetables by extracting nitrogen from the air. But the depleted air thus came to possess a disproportionate amount of oxygen; and, breathing it, mankind became elated and frivolous and crazy—all save a thoughtful few who, perceiving the trend of events, established themselves in a fastness apart from the giddy world where they breathed wholesome air and lived sane lives. And when, as a result of the excessive oxygen, the outer world perished in a mighty cataclysm, from that cloister of science the thoughtful few emerged to renew the face of the earth.

That is a story with a moral. In literature and in education there are money-mad practitioners intent on synthetic methods, bent on extracting the food values from the atmosphere of living thought. That way madness lies; and, humanly speaking, the only hope for mankind reposes in the far-seeing few who, whether they write or whether they teach, dwell apart in a cloister of the spirit, shunning alike frivolity and unrest, and habitually breathing the air that in times past sustained the intellectual giants of the race. They are scored and chided by the dancing dervishes without the walls; but they and they only serve to offset the sinister machinations of the pride of life.

## DRAWING OUTLINES FOR THE EIGHT GRADES.

(Continued from Page 372)

Lesson 1. Use pencil.

**Lesson 3.** Study of the sphere. Sketch of the sphere in pencil. Careful attention should be given to the shadows on the sphere and on the table where cast by this object. The shadow on the sphere has many soft gradations, and the shadow it casts is also interesting.

**Lesson 4.** The cylinder. Make three sketches on the level of the eye, one to the left, one directly in front, and one to the right. Notice that the top and base are invisible, and that the appearance is that of an oblong. Shade these sketches to bring out the rounding surface.

**Lesson 5.** Three sketches of the cylinder a little below the eye. Shade in carefully, and develop the shadow cast by the cylinder on the table.

**Lesson 6.** If possible use a gallon glass receptacle, or else a two-quart glass jar. Fill the jar about half full of water tinted lightly with ordinary wash-blue. Notice the oval at the top of the jar, at the top surface of the tinted water, and at the bottom of the jar. Sketch this very carefully, using water color paper. (See plate).

**Lesson 7.** With very light tones tint in the glass jar, noticing the many lights and tones in the glass. Then, carefully noticing the differences in tone, paint in the tinted part to show the water. Wash in the shadow on the table top, attending to any high lights in this shadow.

**Lesson 8.** Water color sketch of a bucket or other cylindrical object.

## Grade VIII.

**Materials needed:** The same as for Grade VII, the hemisphere, the cone, the pyramid, circular and square plinths.

The work for this grade should be a very thorough review of geometric models, if possible adding pentagonal and hexagonal solids. The pencil sketches may be corrected with ruler and compass. The shading should be done in water color wash. The number of objects studied will depend very largely on the skill of the teacher in presenting them. This work is a great help to the child's notion of solids, and will be of assistance later in geometry. Each object should be discussed in the nine positions. The use of light and shade in representing solids is of great educational value to the child, and is usually found to prove extremely interesting to both class and teacher.

**Note:** In studying all objects such as vases, glass tumblers, pails, etc., which have circular tops or top openings, there is a decided swing of the oval when the object is somewhat above or below the eye. This is due to the fact that all horizontal lines, longer than what may be said to be directly before the eye, tend to curve towards the observer at either end as does the horizon line. Thus, when the object is well to the right or to the left, the oval must not be constructed upon a horizontal but upon a somewhat slanting plane whose higher end is towards the direct center of vision. This is nicely illustrated by setting a row of water pans along the blackboard chalkrail, and having each child stand in the center before the row and observe that the pans ten feet to the right or left seem turned. A pencil laid directly across each pan will show the change of angle very clearly. The best position to take is about four feet from the row of pans, seated in a chair, so that the objects will not drop too far below the eye. Let the child hold a ruler horizontally parallel to the blackboard ledge, about twelve inches from his eye. Not turning his head nor the ruler when looking at the ovals, he will at once note the change of plane upon which the line of ovals occur. This work is usually omitted in the grades, but is sufficiently interesting and important to include should time permit of it.

You and I have broken so many resolutions that we may start with a dull sense of hopelessness. But this is not quite fair to ourselves, says Prior McNabb. If we are in the grace of God, it is because we have made a number of resolutions; some are decayed, but some have sprung up and are alive. Some little resolution blessed by God may grow up into the Kingdom of Heaven.

EDITORIAL COMMENT.

(Continued from Page 356)

Commissioner of Education, in his Annual Report for the fiscal year ending June 30, 1923. To satisfy this demand scientific inquiry into school conditions is necessary, and this study is the duty of the United States Bureau of Education, which is required by law to collect information about education in the United States and note this information to promote the cause of education throughout the country.

Nine surveys have been made in seven States during the past fiscal year by members of the staff, assisted by experts from outside the bureau. Among these was a comprehensive survey of the entire educational system of Oklahoma, in which the various branches of education in that State were studied by specialists in higher education, rural education, etc., at the request of the Oklahoma State Educational Survey Commission. A survey of the State institutions of higher learning in Kansas was made at the invitation of the State Board of Administration. Field work on a survey of higher education in Massachusetts was done during the past year, and the report will be completed next year. Other surveys include a State college in North Carolina and one in Georgia, two rural county systems in North Carolina, the public school system of Alexandria, Va., and the high school building program of Oak Park, Illinois.

Educators all over the country consult with the bureau's specialists, seeking advice on various problems. The special agent on school buildings and grounds, for example, has been in constant demand for conferences and correspondence with boards of education, school officers, and school architects in regard to the planning and construction of school buildings and the selection and layout of school sites. Many sketches of school building plans to meet special conditions have been prepared, and architects' drawings and blue prints have been examined and revised.

This might well be availed of by builders of our parish schools—application to the department would, one feels confident, receive attention.

Geography in the Grades.

The subject of Geography has seen many changes in the last few years. In our day, it has to some extent become so mixed with history in most text-books, that it is not an easy matter to draw the line of demarcation. The text-books are often very attractive to the eye of the child, and in fact to the grown person. A very pleasing improvement in many books of geography is the larger space given to our own land, and in some text-books special pages and chapters are devoted to the state in which the pupil lives. Sometimes one finds an inexcusable amount of ignorance about our country, while the child can parrot-like chatter about places in Asia or Africa. When should geography be taught is not so easily decided. It seems a wise way to commence to

give the child some idea even before any book is placed in his hands. This the teacher can do by little talks about the localities where they live, the towns, rivers, etc. One authority gives sensible advice, when it is suggested that "in some important respects the child in the fourth grade is quite different from what he is in the sixth or seventh. The proper approach in the fourth, therefore, is not the best in the sixth or seventh. The child in the primary grades is strongly interested in people. Travel geography grips him with a strange fascination. Now is the time to give him an abundance of concrete pictures of the peoples of the world and their home countries. For him geography is largely a story and nothing should be allowed to divert his attention or decrease his interest. Many primary texts in geography fail right at this point; they subordinate the child's interest to pedagogic discipline."

Benjamin Franklin.

"Do'st thou love life? Then do not squander time; for that's the stuff that life is made of." This is one of the many characteristic sayings of a man of genius and energy who became usefully conspicuous in so many ways that his biographers speak of him as "the many-sided Franklin", and historians accord him a foremost place in the galaxy of great Americans.

The son of a soap-boiler and tallow candle maker, Benjamin Franklin was confined to a few years in the common school, where he showed a love of reading and writing, but neglected figures. At an early age he was apprenticed to an elder brother to learn the printing trade, in which he became expert. Dissatisfied with the treatment he received, he ran away at the age of seventeen, and after vainly trying to procure employment in New York, proceeded to Philadelphia where he found himself without an acquaintance and with only a dollar in his pocket. The story of how he made his way to wealth and fame is of absorbing interest, but too long to be related here. Its early chapters form the substance of one of the most famous autobiographical works in any language.

He worked at his trade in Philadelphia and in London. He made the most of his time and also of his opportunities. In early manhood he was able to establish himself as a master printer and to publish a weekly newspaper which attained a profitable circulation and wide influence. For thirty years he published Poor Richard's Almanac, distinguished for pithy sayings, many of which have become proverbs.

As a young man he started a debating society, called the Junto, in which he and a number of his companions exchanged views and stimulated one another in useful studies. The deficiencies of his schooling Franklin made up by diligent employment of his spare moments. In this way he not only mastered arithmetic, but acquired a working knowledge of Latin, French, Italian and Spanish, and an acquaintance with many branches of

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## THE TEACHING OF RELIGION.

### The Value of the Bible in Teaching Religion.

By Rev. C. Bruehl, Ph.D.

When it is claimed that the Catechism must occupy the central place in religious instruction, this does not mean that the Bible is in any way to be disparaged or slighted as a valuable adjunct to religious teaching. Even if the Bible was not intended to be an instrument of teaching, that is a basic text, it was most emphatically designed to be an instrument of illustration, a source of inspiration and a powerful means of exhortation. Biblical teaching must supplement catechetical instruction in order to make the latter effective and endue it with life. If catechetical instruction is not at all stages and continually permeated by Biblical illustration it becomes abstract, dry and lifeless. It fails in appeal and is incapable of arousing strong emotional responses and creating a real interest. The barren intellectualism of religious teaching so frequently deplored in our days is chiefly due to the exclusion of the Bible from religious instruction. Hence, though the Bible should not take the central place in religious instruction, it should nevertheless be assigned a very prominent and conspicuous place. The relative position of the Catechism and the Bible is fairly well expressed in the following passage. "The catechism," says Prof. A. Meyenberg, "is the foundation, the center, and the textbook of Catholic religious instruction. The Bible History aims at a support, an animation, a foundation, an emphasis, and an illustration of religion." (Homiletic and Catechetical Studies; New York, F. Pustet & Co.) Between the two exists the most intimate correlation. To divorce Catechetics from Biblical instruction is fatal to religious teaching.

The Bible contains the history of religion. Now, though in most cases it is not expedient to teach a subject by the historical method, yet it is certain that history under all circumstances throws much light on theoretical teaching. The experienced teacher will, therefore, frequently draw upon the history of his subject not only to render his teaching more vivid and attractive, but also to make it more lucid and convincing. Some matters are only rightly understood if they are seen in their genetic development. At all events history is essential for the fuller comprehension of every subject. The historical setting and perspective always are illuminating and help towards a firmer and clearer grasp. Religion forms no exception to this general rule. The history of religion is absolutely necessary for a real understanding of religion itself. Without the historical background most of our religious doctrines would remain pale and unimpressive truths. They would be like the stars on the brow of night dimly shining through a heavy mist. History gives them concreteness and richness of coloring. It adds the third dimension to what otherwise would only be a flat picture.

It is, consequently, understood that didactically considered, Biblical instruction must accompany Catechetical teaching at all times. The teacher who has not drunk deeply at the fountains of Holy Scripture will find that his instructions lack a vital element: he will notice that his elucidations are devoid of convincing force and that his exhortations have nothing compelling about them. Even his best efforts will yield but scant results. The Bible is the word of God. Compared to it the word of man is ineffectual. The word of God fertilizes, energizes and vitalizes mere human speech and imparts to it an unction, a persuasiveness and a power which the word of man does not possess. In a very true and real sense it can be said that the Bible as the word of God has a sacramental character, in virtue of which it is capable of producing extraordinary effects that cannot be equaled even by the highest degree of human eloquence. It is to this mysterious sacramental power, inherent in the written word of God, that we must attribute those sudden and marvelous conversions that frequently take place at the reading or hearing of some Biblical passage. Surely, the catechetical teacher will not ignore this excellent means of reinforcing his own word and of investing it with superhuman efficacy. It would be worse than the folly of a housewife who refuses to season the food which she places on the table. But as food is without salt and condiment, so is catechetical instruction that is not generously interspersed with Biblical references and illustra-

tions. It is insipid, stale and vapid. We quote from a recognized standard work on Catechetics the following passage. "From the foregoing," it reads, "we may conclude, that catechetization and Bible History should not be juxtaposed, but closely interwoven and combined. Let biblical narrations be adduced in the teaching of the Catechism. Whenever possible, let historical scenes lead up to abstract doctrines, or let the latter be explained by a biblical event. In the treatment of Bible History let stress be laid on the dogmatical and ethical doctrines contained therein, if possible by using the words of the Catechism, which is thus brought into religion with the Bible." (The Theory and Practice of the Catechism; by Dr. M. Gatterer, S. J., and Dr. F. Krus, S. J.; translated by Rev. J. B. Culemans; New York, F. Pustet & Co.)

A lesson must not only address itself to the intellect; for man is not pure intellect. It must be suited to man's peculiar make-up and call into play whatever faculties man possesses. First among the faculties to be considered in the teaching process is the imagination. The imagination can be of immense value in teaching. Usually it is sadly neglected. The teacher frequently only knows the imagination as a disturbing element in as much as it is the source of numerous distractions that deflect the attention of the pupils and prevent them from following intelligently the exposition of the matter. But it can be made a powerful ally of the teacher. If he succeeds in captivating the imagination of his pupils he is sure of their attention and interest. Abstract theorizing leaves the imagination cold. Visual pictures especially stir the imagination and impress them indelibly on the fleshy tablets of the memory. A doctrine that can be brought home in visual terms has a better chance of being really grasped and also of being faithfully retained.

If we apply this to the subject before us we can derive from it another strong argument for the ample use of the Bible in religious instruction. For the Bible furnishes just those elements that address themselves to the imagination. The Bible does not deal with abstractions. It has to do with concrete personages and with real happenings, things that can readily be translated into visual terms. Even such an abstract doctrine as that of the Mystery of the Blessed Trinity receives in the Bible a very concrete setting that can be visualized without any difficulty. In the baptism of Christ in the Jordan we have a picturization of this august mystery that will arouse even the most sluggish and dull imagination. In the same manner the Bible gives concrete and visual embodiment to every article of faith. As a help to teaching it is, accordingly, of the greatest importance. To every abstract doctrine of the Catechism a concrete visual representation should be found in the Bible. These two should, then, be closely welded together so that nothing will be able to break the association. In that case, retention of the doctrine is permanently assured. The imagination is more tenacious than the intellect. It is, therefore, of great moment that the imagination be thoroughly enlisted in behalf of the truth.

The child loves stories and it loathes abstract theorizing. There is only one way in which we can make an abstract doctrine palatable to the child and that is by embodying it in a story. The story element is the sugar coating required to make the child relish a lesson that of itself is deficient in savor. But why have recourse to made up stories when the Bible affords us the most exquisite stories that have ever been told! The inexhaustive wealth of the Bible supplies a story for every occasion and every mood. Every human virtue is in its pages represented by some concrete type. The Biblical stories are invested with a perennial charm that never wears off; unlike other stories they may be retold again and again. Here, then, we have a means of making religious instruction attractive and of quickening the interest of the children. A dull religious instruction is a crime; because it makes religion odious and because there is no excuse for it. If it were difficult to make religious instruction fascinating, failure to render it attractive would be pardonable. But since the Bible makes it easy for us to give vividness and charm to the teachings of religion, we incur heavy blame if we do not avail ourselves of this potent means. The fondness of the child for stories is perfectly legitimate and should be catered to. Not to satisfy

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# HUMOR OF THE SCHOOL ROOM.

## A Nature Mystery.

The principal teacher taught natural history from everyday illustrations and comparisons.

"Take a bear," he said. "Look at his fur."

The boys had no bear to take ;but they had a picture of one, and they looked at that.

"His fur," the teacher went on, "is the bear's overcoat, the same as your big coats and your overcoats."

"He can't take it off, though, same as we can ours," said one contentious youngster.

"That is true," said the teacher. "The bear cannot take off his overcoat. But why can't he take it off?"

Every boy thought hard.

"I guess," said the contentious youth finally, "that it is because nobody but God knows where the buttons are."

## Great Is Truth.

The teacher had told his pupils the story of Washington and his little hatchet, and had then shown them an engraving which depicted two small boys standing in a repentant attitude, "explaining things to mother."

The title of the picture was "The Truth Tellers," and the children were asked to write a composition thereon.

This was little Johnnie's effort:

"One day mother left me in the house all alone. Pretty soon Tommy Jones came along and said let's go swimming. My mother wont let me. Ah, come on. So I went. When mother came back she said what makes your hair so wet. I said mother i cannot tell a lie I went swimming. And she said Johnnie I'm glad you took a bath."

## Self-Preservation First Step.

The schoolmaster wanted to know whether the boys had an understanding of the functions of a British consulate. "Supposing," he began, framing his question in the likeliest way to arouse the interest of his hearers, "supposing some one took you up in an aeroplane, and after a long, exciting flight, dropped you down thousands of miles from home in a country quite foreign, what place would you seek out first of all."

An eager hand was instantly uplifted.

"Well, Willie, what do you say?"

"Please, sir, the hospital."

## Punctuation Quiry.

"Father," asked eight-year-old Alice, returning home from school, "are you good at punctuation?"

"Yes," replied the father.

"Well, tell me, please, how would you punctuate, 'The wind blew a five-dollar bill around the corner?'"

"Why, daughter, I would simply put a period at the end of the sentence."

"I wouldn't," said Alice, mischievously, "I would make a dash after the five-dollar bill."

## Slang Terms Still Persist.

In the sixth grade at Irving school the teacher was questioning a boy about Napoleon's disastrous invasion of Russia and the subsequent retreat from Moscow.

"What did the French do then?" she asked.

"They ran away," said the boy.

"Yes, that is what they did," said the teacher, "but ran away is hardly the correct phrase to use. What should you have said?"

The boy's face lighted up with understanding.

"They beat it!" he exclaimed, proudly.

## Lacking As An Incentive.

A teacher in one of the primary grades of the public school had noticed a striking platonic friendship that existed between Tommy and little Mary, two of her pupils.

Tommy was a bright enough youngster, but h ewasn't disposed to prosecute his studies with much energy, and his teacher said that unless he stirred himself before the end of the year he wouldn't be promoted.

"You must study harder," she told him, "or you won't pass. How would you like to stay back in this class another year and have little Mary go ahead of you?"

"Aw," said Tommy. "I guess there'll be other little Marys."

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## EDITORIAL COMMENT.

(Continued from Page 377)

natural philosophy, the boundaries of which his famous experiment with a kite went far to extend. When he demonstrated the identity of lightning with the electric fluid obtained by friction, he laid the foundations of modern progress in the application of electricity. Nearly always his researches took a practical turn. He devised improvements for chimneys and invented the Franklin stove. He did not seek to capitalize the benefit of his discoveries, but gave them freely to the public.

He took an interest in the civic life of Philadelphia, organizing fire companies, effecting an improvement in the "city watch"—which in these days has grown into the police force,—and bringing about the improvement of the pavements and the lighting of the streets. The American Philosophical Society, the Pennsylvania Hospital and the University of Pennsylvania are among the institutions that owe their existence to Benjamin Franklin.

His fellow citizens reposed confidence in his judgment and chose him for offices of trust increasing in responsibility as he advanced in years and experience. In 1758 he was made deputy postmaster-general. After Braddock's defeat he was instrumental in organizing the militia. When the descendants of Penn wanted their large land-holdings to continue exempt from taxation, he was sent to England to present a petition to the King to abolish the authority of the Proprietors. Returning to America after an absence of several years in which he had exerted himself abroad in the interest of the American people, he was elected to the Continental Congress, in which he was a leading figure among the signers of the Declaration of Independence. In 1776, past seventy years of age, he was sent as ambassador to France, where he successfully negotiated for aid that contributed materially to the triumph of the American Revolution. In 1787 he was an important member of the convention that framed the Constitution of the United States. He died April 17, 1790.

"Thrift Week" is celebrated annually in the season of Franklin's Birthday. It is worthy of remembrance that the American "apostle of thrift", while notable for saving, was not stingy. No one was more conspicuous for public spirit, and while a youth he lent money which he could ill afford to help an indigent friend who was without employment.

## Robert E. Lee.

Among the most picturesque and fascinating figures in the category of heroes of the American Revolution was "Light-Horse Harry Lee", whose formal name was Henry Lee, and who was commander of "Lee's Legion" in the war for liberty, governor of Virginia in 1792-5 and a member of Congress in 1799-1801. In 1794 he took part in the suppression of the Whisky Rebellion. In 1809 he published "Memoirs of War in the Southern Department." He died in 1818.

Son of this splendid patriot, born in

Westmoreland County, Virginia, January 19, 1807, and graduated from West Point in 1829, was Richard Edward Lee, celebrated in military annals as one of the greatest strategic commanders in the history of warfare, ancient or modern, notwithstanding his defeat by the Union forces under Meade at Gettysburg and his surrender to General Grant at Appomattox.

In the heat of the Civil War period the people of the North could not understand how a man of Lee's antecedents could forget his allegiance to the Government at Washington and side with the Confederacy. The collision of arms, it seems now, was required to settle the sectional differences prevalent up to that time in the interpretation of the Federal Constitution. It is realized that Lee went out reluctantly, moved not by admiration for slavery but by his conception of his duty to his native State. Time has softened asperities, and among Twentieth Century Americans, north of Mason and Dixon's line as well as south, Lee's moral stature looms high, while his military genius is freely conceded, as it was indeed in the midst of the struggle.

Lee was a distinguished subordinate officer in the Mexican War. In 1852-55 he was Superintendent of West Point Military Academy. He resigned his commission in the United States Army in April, 1861. In the same month he was appointed major-general of the Virginia forces. He was third in order of seniority of the five Confederate generals appointed in 1861. In June, 1862, he was made commander of the Army of Northern Virginia. He commanded in the Seven Days' Battles and in the Manassas campaign. He invaded Maryland and commanded at Antietam and Fredericksburg in 1862 and Chancellorsville in 1863. It was in 1863 that he invaded Maryland and Pennsylvania and was defeated at Gettysburg. In 1864-5 he was opposed to Grant at the Wilderness, Cold Harbor, Petersburg and elsewhere, abandoning Petersburg in April, and seven days later surrendering to Grant at Appomattox. From the end of the war to the year of his death, 1870, Gen. Lee was president of Washington College, at Lexington, Virginia.

## Printing as a School Study.

In earlier times the printing office was called "the poor boy's college". Many an American youth who entered upon apprenticeship to a printer with little preliminary schooling has risen, if not to Franklin's height, at least to high position in the ranks of those accounted useful to their fellow men. In these days specialization has entered even the printing office, and affects the chances of mere boys to secure in a short time experience in all the different branches of the business. However, the printing office continues to afford opportunities to youth, and as a branch of vocational training printing has proved highly beneficial to boys meant for other careers than that of printers.

Dr. David B. Corson, superintendent of the public schools of Newark, is on record as saying, "Printing is

one of the greatest of manual arts. I would like to see a printing shop in every school, not for the teaching of it as a trade, but for its educative power." There are printing plants in many schools and academies in different parts of the United States. The address of F. C. Lampe at the second convention of the International Association of Teachers of Printing contained this pertinent passage: "Practically all educators agree that printing as a school study is a matter of major importance. The relation of printing to English is apparent to all. Printing is allied to history; it correlates with science; it allies itself with mathematics; its relation to art is manifest; it is an industrial study; no school study can create such fine school spirit as printing does by means of a school paper."

Many schools where printing might be added to the curriculum with excellent results are without it now on account of a notion that the cost of introducing it would be prohibitive. Vague notions that have never been put to the test should not be permitted to stand in the way of practical improvements in our schools.

The best way to settle the question of the cost of school printing plants is to get estimates from a responsible dealer. Barnhart Brothers & Spindler have made a specialty for many years of supplying printing outfits for schools. They know just what is wanted and what can be got along without. Their terms are reasonable, and the quality of supplies furnished by them can be depended upon, for they are not only dealers, but manufacturers as well, and type and printing equipment is their specialty. For estimates on School Printing Outfits, address their Educational Department—Barnhart Brothers & Spindler, Monroe and Thorp Sts., Chicago, Ill.

## The Teaching of Religion.

(Continued from Page 378)

this craving on the plea that it is of a low order, is both heartless and unpedagogical. In fact, the hunger of the child for stories of every kind is truly pathetic; it is not without good reason that the pages of the Bible abound with graphic and dramatic tales so well adapted to the illustrations of truth and so aptly fitted to satisfy the child's hunger. We are afraid that the Bible in this respect is not sufficiently exploited by teachers of religion. Their own interest in purely intellectual truth and their predilection for abstract exposition makes them forget, and even frown upon, the hunger of the child for stories. The teacher in order to teach well must also again become like unto a child. Only then will he be able to understand the child soul.

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### Pa. Catholic Educators' Resolutions

The following resolutions were adopted at the closing session of the Catholic Educational Assn., of Pennsylvania, in Erie, Pa., Dec. 28.

"We, the members of the Catholic Educational Association of Pennsylvania, express to the Right Rev. John Mark Gannon, D. D., D. C. L., Bishop of Erie; to the clergy, Brothers and Sisterhoods of Erie, our grateful appreciation of the generous hospitality extended to us on the occasion of our fifth annual convention.

#### Stress Value of Moral Training.

"We appreciate particularly the timely advice and paternal encouragement given to the association in the sermon preached by His Lordship at the Pontifical High Mass that marked the opening of the convention.

"Since a correct understanding of the respective functions of the Church, State and family with reference to education is of genuine importance to society, and since the President of the United States has sounded a timely warning against the danger of State encroachment upon private and local initiative;

"Resolved, That we co-operate with our Chief Executive in combatting the loose thinking on this subject which has gained ground among our fellow citizens, both Catholic and non-Catholic. We likewise endorse heartily the following principle enunciated by the President of the United States in his first Message to Congress: 'Mere intelligence is not enough. Enlightenment must be accompanied by that moral power which is the product of the home and of religion. Real education and the true welfare of the people must rest upon this foundation.'

"We welcome the present reaction against quantitative standards in education as an indication of a wholesome return to the principle that the excellence of a school is to be gauged not by the quantity, but by the quality of its educational work.

"We regard as suicidal the practice of training our Catholic teachers at non-Christian and anti-Christian institutions, or of compelling our prospective teachers to use such textbooks in pedagogy or psychology as not only antagonize the Church and her doctrines but are also contrary to genuine science.

"Since psychology is the teacher's science par excellence, and since the experimental side of this science is of more practical interest to the teacher than the philosophical, we urge that a concerted effort be made to provide the opportunities for suitable instruction in this very important subject: (1) by publishing a biography of Catholic work on the subject; (2) by encouraging the writing of textbooks that will be thoroughly Catholic and scientific in character; (3) by providing guidance wherever the use of textbooks in any way objectionable may be found unavoidable.

"The complaint is quite general that the Catholics of our country do not wield an influence commensurate with their numbers. Our higher institutions of learning should be assisted in every possible way to train the men and women of tomorrow for the leadership needed for the good of the Church and the State. We deprecate as harmful to the best interests of the Church the practice of having the young people who should be our prospective leaders receive their higher education in non-Christian and anti-Christian colleges and universities.

"Since our religious teachers have consecrated themselves for life to the work of teaching, they are the real professional teachers of our country. The training in a religious community gives them the necessary background to be the guide of youth and the fashioners of the character of the future citizens of our country. Their present endeavors to raise the standard of their teaching ability are true to the traditions of Catholic education. Church and State owe a debt of gratitude to Catholic teaching communities that cannot be evaluated in terms of material compensation. The Catholic educational authorities of this State are fully cognizant of the sacrifices made by our Catholic educators and confidently look to them to maintain the present high standard of Catholic education.

#### Classics as an Asset.

"The Church has intervened at various times to preserve the ancient classics as the indispensable asset of all liberal edu-

cation, and should now, in consequence, continue this policy by joining hands with the secular educational agencies which are striving to safeguard for posterity this priceless cultural heritage of the age. Since opposition to the ancient classics and certain practical considerations have tended to weaken the position of the old cultural subjects even in Catholic schools, and since the resultant decline in classical studies is detrimental to true culture in general and to the professional training of ecclesiastical students in particular, we urge that it is in the interests of the Church as well as of education that Catholic educators should bend every effort to preserve our tradition for thoroughness instead of accepting a caricature of classical studies.

"English is next to religion, the most important subject in the elementary school, and our teachers are urged to avail themselves of the very best methods and to spare no pains to give their pupils a ready command of the language of the land."

### BRIEF NEWS ITEMS.

Risking their lives in a fire which destroyed the church of the Immaculate Conception in the Bronx, New York, on Dec. 22, three priests disregarded warnings of firemen and rescued the ciboria, containing the holy Hosts from the smoldering ruins.

A boy or girl earns \$16.66 every day he or she spends in school, according to the calculations of State Treasurer Solomon Levitan, of Wisconsin, as he announced them before a group of vocational students at Madison, Wis.

The proposed constitutional amendment, which would abolish the parochial schools of Michigan, is contrary to the Fourteenth Amendment to the Federal Constitution. Consequently, it would be void, even if approved by the electorate of the State.

The United States Steel Corporation has made a gift of \$100,000 to be used toward the completion of St. Joseph's Home for Children now being built at Kahkwa Park, Erie, Pa.

The Daughters of Julia is the name of a new organization of graduates of the Cincinnati Notre Dame academies whose members contribute to the education of girls unable to meet the cost. Two girls are now being aided in higher studies and with the growth of the membership a larger number will receive assistance.

Pupils of the parochial schools in Greater New York carried off 165 of 277 medals offered in a general essay competition among pupils of parochial and public schools.

The children of the parochial schools of Altoona, Pa., took five of the eight prizes awarded by the Citizen's Safety Council for the ten best rules to govern children and motorists in the interest of public safety.

One of the big features of the annual holiday rally of St. Ursula congregation, Pittsburgh, Pa., was the presentation by the pastor, Rev. H. J. Killmeyer, of a completely equipped playground for the children.

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This is a systematic treatise on acquisition of the modes of thought and formation of the habits consistent with the life of the religious. It is carefully devised for the purpose of assisting those desirous to devote themselves to the constant practice of the Christian duties and virtues. In other words, it is a guide to holy living. It is a valuable compendium of precious thoughts and pious suggestions, admirably calculated to serve the needs of those for whom it has been prepared.

**The Business of Selling.** By Harold Whitehead, Head of Department of Business Methods and Sales Relations, etc., the College of Business Administration, Boston University. Cloth, 247 pages. Price, ..... American Book Company, New York.

Now that commercial branches are formally included in the curricula of many of the schools, it is not remarkable that there should be efforts to supply textbooks on the subject of salesmanship. Mr. Whitehead's book evidently is the product of an experienced teacher who has studied his subject. He does not pretend that a finished salesman can be turned out as the result of instruction imparted by teachers and books, but he holds that there is much which salesmen should know that can be taught in schools, and that with the knowledge to be gained from this source they will enter upon the pursuit of their chosen career with a better chance for rising rapidly than if they were to take the road without it. There is a great deal of wisdom and safe counsel in this little book, and its examination may be safely commended to teachers and members of text-book committees interested in courses in commerce.

**English Phonetics.** A Manual for Teachers of Reading and for Teachers of Non-English-Speaking Pupils. By Frank E. Parlin, A. M., Ped. D., Superintendent of the Public Schools of Chelsea, Mass. Cloth, 77 pages. Price, ..... Little, Brown, and Company, Boston.

An elementary course in phonetics for pupils who have not yet learned how to read has been found in practice helpful to native-born as well as to foreign-born pupils in English. The names of the letters should not be taught till later. Spelling should not be taught till later. When spelling is approached it should be begun by the presentation of lists composed altogether of words which are phonetic, the others being taken up at a later stage. In this way confusion will be avoided and what pupils have already learned will not be misapplied.

Dr. Parlin warns teachers to drop the work in phonetics when they begin to teach spelling—that is, in the last half of the second year.

**Personal Hygiene.** Revised. By Frank Overton, M. D., Dr. P. H., Sc. D., Author of "Applied Physiology", Sanitary Supervisor New York State Department of Health. Cloth, 256 pages. Price, ..... American Book Company, New York.

Ten years of progress have resulted in the standardization of health instruction in American public schools. This book is up to date in recognizing three groups of topics requiring three different methods of instruction—the groups dealing respectively with scientific information, health habits, and civic conditions. The author's experience as a sanitary official has brought him into contact with people of all classes, qualifying him to deal with his subject in a manner that will be practically helpful. The book is written in language easy to understand, and admirably suitable to its purpose, which is to convey important information to pupils of the Third, Fourth and Fifth Grades.

**Specimens of Prose Composition.** Edited by Frank Wilson Cheney Hersey, A. M., Instructor in English at Harvard College, and Chester Noyes Greenough, Ph. D., Professor of English at Harvard College. Revised Edition. Cloth, 510 pages. Price, \$2.20 net. Ginn and Company, Boston.

Benjamin Franklin, who sought to improve his English style by adopting Dr. Johnson's advice before it was written, and "giving his days and his nights" to the study of Addison's "Spectator", would have approved the plan of this book, which is to stimulate excellence in composition by supplying students with approved specimens. The writers whose works have been drawn upon for models include a large number of the most eminent authors of England and America, in many instances contemporaries. The specimens are grouped under four main headings—Exposition, Argument, Description, Narration,—each group being subjected to appropriate subdivision, and at the end of the book are fifty pages of pertinent "Notes and Comments". An "Index of Practical Devices" contains references to a number of instances in which authors have confronted difficult problems in writing and have effected their solution.

**Workaday English.** A Book to Stimulate the Interest of Working Boys and Girls. By Stella Stewart Center, A. M., Chairman of the Department of English in the Walton High School in New York City, and Instructor in Secretarial Correspondence in Columbia University. Cloth, 211 pages. Price, 90 cents net. The Century Company, New York.

This is a small book, but it contains a great deal, much of which is new and all of which is interesting. In plan and method of presentation it is original to a striking degree. Teachers of English will derive valuable

suggestions from its perusal. Young people into whose hands it falls are likely to find it as fascinating as a story, though in fact it is a textbook, and practically adapted to its primary purpose of instruction. An educator of reputation recommends its introduction, at least for supplementary reading, into every high school class in English literature, and adds that it would be a good holiday gift for any growing girl or boy.

**Essentials of Physiology, Hygiene and Sanitation.** By John W. Trask, M. D., Surgeon United States Public Health Service, in Collaboration with Belva Cuzzort, A. M. Cloth, 232 pages. Price, ..... D. C. Heath & Company, Boston.

The other volumes of the Cuzzort-Trask Health Series are for pupils under eleven. This is for pupils above that age and below fourteen. It is an important contribution to the subject of which it treats, its object being to impart the laws of health, for a lack of knowledge regarding which many people who might be strong and well suffer as invalids or prematurely lose their lives. True to its title and object, the book presents the essential facts of hygiene and sanitation in a manner so simple as to be within the grasp and interests of the growing boy and girl. The first eight chapters deal with such anatomy and physiology of the body as it is believed the boy and girl should know, the teacher being expected to illustrate these chapters by class work for which the text provides a guide. Upon the foundation thus laid the superstructure of the volume is substantially erected.

**Teenie Weenie Land.** By William Donahey, Creator of the Teenie Weenies, and Effie E. Baker. Illustrated by William Donahey. Cloth, 128 pages. Price, 70 cents. Beckley-Cardy Company, Chicago.

The Teenie Weenies are well imagined, and little folks who have been delighted with them will enjoy this additional record of their adventures. The pictures, which are in two colors, are irresistible in humor and interest. The inventiveness of their authors is seemingly inexhaustible.

**The First Crossing of Greenland.** By Fridtjof Nansen. Translated from the Norwegian by Hubert Majendie Gepp, B. A., Late Lecturer on English in the University of Upsala. School Edition. Edited by J. C. Allen. Cloth, 148 pages. Price, 70 cents net. Longmans, Green and Co., New York.

Notwithstanding the length of time during which Greenland has been known to the civilized world, notwithstanding the fact that hardy Europeans established settlements within its borders long before the time of Columbus, its interior today is less known, probably than any other equal area of land in the world. It is a region of mystery. Dr. Nansen qualified himself to tell more of Greenland than can be related by any other living man. His recital is of absorbing interest. This school edition is an excellent abbreviation, containing a full description of the chief events of his

adventurous journey, and a large number of the pictures that illustrated the original edition. It is vividly written, beautifully printed, and altogether a fascinating book.

**Personal Shorthand.** By Godfrey Dewey, A. B., Ed. M. Cloth, 199 pages. Price, \$1.50 net. World Book Company, Yonkers-on-Hudson, New York.

**Personal Shorthand Reader, No. 1.** Irving's "Rip Van Winkle", Written in Personal Shorthand, with Phonetic Print Key. By Godfrey Dewey, A. B., Ed. M. Paper covers, 70 pages. Price, 40 cents net. World Book Company, Yonkers-on-Hudson, New York.

This is a system of shorthand for students and writers and business and professional men, not for regular reporters. Its recommendations are that it is simple and therefore comparatively easy to learn, and that it is legible, and that, verbatim reporting excepted, it is sufficient for all ordinary needs. Commercial students will find themselves able to turn it to practical use in many ways. The text and supplementary books, of which latter Reader No. 1 is an example, are planned for classroom instruction in secondary schools.

**French Composition for Middle Forms.** By G. W. F. R. Goodridge, B. A., Monkton Combe School. Cloth, 94 pages. Price, \$1 net. Oxford University Press, American Branch, New York.

Written as a companion volume to a large book by the same author, the work under review is primarily intended for students who have made a beginning and presupposes a knowledge of elementary grammar and French irregular verbs. The system demands concentration on one syntactical rule or set of rules at a time, and the use of adequate oral preparation prior to the writing of the proeses. An ample vocabulary is provided. All the proeses were expressly written for the book. They are marked by a variety of style and interest, which will tend to keep the minds of students alert, thus assisting them in the beneficial performance of their exercises.

**The Latin Games.** By Ellsworth D. Wright. Game of the Latin Noun; price, 50 cents. Game of the Latin Verb, No. 1; price, 35 cents. Game of the Latin Verb, No. 2; price, 35 cents. Game of the Latin Verb, No. 3; price 35 cents. Game of the Latin Verb, No. 4; price, 35 cents. Game of the Latin Verb, No. 5; price, 35 cents. Game of Latin Authors; price, \$1. The Latin Game Co., Appleton, Wisconsin.

Each game is neatly printed on cards of good quality, and put up in a box, with printed directions for playing. The noun game has to do with the inflection of Latin nouns and with the terminations of the Latin declension. Of the verb games No. 1 deals with the principal parts of more than fifty irregular verbs, while No. 2 does the same thing with verbs not included in No. 1; No. 3 is devoted to the conjugations, affording splendid drill

in voice, mood, tense, etc.; No. 4 being similar to No. 3 but more advanced; and No. 5 is a game of conjugational endings. The game of Latin Authors contains cards on 50 eminent Roman writers, introducing answers to 350 questions. It is intended for teachers and others beyond high school age. The benefit of these games to students of Latin is obvious. The games are interesting and so instructive that playing them not only involves no waste of time, but confers advantage upon those who participate, being equivalent to drill in Latin.

**Buds of Promise.** A Garland of Verses by High School Students. Reprinted from the Nardin Quarterly, with a Foreword by Mary Synon. Cloth, 156 pages. Price, ..... The Nardin Academy, Buffalo, New York.

The best in this attractive book is very good indeed, and the worst exhibits merit enough to pass muster as the work of pupils directed for the purpose of drill in the study of language to undertake the difficult task of expressing themselves in verse. As a whole, the volume is creditable to the educational establishment by pupils of which it has been produced.

**General Hygiene.** Revised. By Frank Overton, M. D., Dr. P. H., Sc. D., Author of "Applied Physiology", Sanitary Supervisor, New York State Department of Health. Cloth, 432 pages. Price, ..... American Book Company, Chicago and New York.

Can the average person be taught to operate and care for the machinery of his body with the intelligence and certainty he exhibits in the use of his typewriter or his automobile? The author of this book seems to have full confidence that this question may be truthfully answered in the affirmative, and the equipment of reliable information required for the purpose is supplied in the volume under review. Certainly it is a valuable work. Intended for pupils of the higher grades, it places emphasis on civic responsibilities, and in addition to furnishing advice which will enable its readers to conserve their individual health, directs them to observe the sanitary arrangements and practices in the school, the home and the community. No effort seems to have been spared to make the book attractive as well as reliable.

**Elements of Retailing.** By Ruth Leigh, author of "The Human Side of Retail Selling". Cloth, 385 pages. Price, ..... D. Appleton and Company, New York.

A beginner's textbook in retailing is the ideal which the author kept before her. The book is non-technical, and does not pretend to be exhaustive. What it does is to supply a broad groundwork of useful information, as well-balanced as may be, to which additions may be made later. The writer has had helpful practical experience, but does not confine herself to draughts upon this. She has gone through many other books on



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the same subject and added their information to her own. There is a vast amount of detailed information, and it is well organized. At the end of each chapter is a section devoted to questions and problems, which will be useful when the book is employed as a school text, and will also prove serviceable to those who purchase the volume for private reading.

**The Student's Mythology.** A Compendium of Greek, Roman, Egyptian, Assyrian, Persian, Hindoo, Chinese, Thibetan, Scandinavian, Celtic, Aztec and Peruvian Mythologies. In Accordance with Standard Authorities. Arranged for the Use of Schools and Academies. By C. A. White. New Edition, Revised and Corrected. Cloth, 315 pages. Price, ..... The Baker and Taylor Company.

There are works of unchallenged accuracy on the subject of mythology which parents and teachers regard as unfit for youthful readers, for the reason that the morality of pagan times in many instances was such as would shock those brought up under the influence of Christianity. Yet there is so much reference in literature to subjects connected with mythology that readers feel themselves at a disadvantage unless they have a sufficient knowledge of the ancient myths to understand what they read. It is to supply this need that the present book was compiled. A supplement is appended which is devoted to brief notices of famous authors referred to in the book.

**Science in the Franciscan Order.** A Historical Sketch, by the Rev. John M. Lenhart, O. M. Cap. Paper cover, 44 pages. Price, 25 cents. Joseph F. Wagner, Inc., 23 Barclay Street, New York.

This is the first of a series entitled "Franciscan Studies", which is in course of preparation by members of an editorial staff elected from the eleven Provinces of the Franciscans, Conventuals and Capuchins of the United States and Canada. The writers will treat of the history of the Order at home and abroad, and of other topics interesting to the general reader, and will apply the principles of St. Francis to whatever subject they may have in hand. Father Lenhart's initial pamphlet presents a summary of what the sons of St. Francis have done in science during the past seven hundred years. It tells how St. Francis introduced the poetical motive into the study of nature, how his sons at Oxford University were pioneers in mediaeval science, how Friar Roger Bacon revolutionized all science study and became the father of experimental science. Proceeding, it enumerates the achievements of the Friars in mathematics, astronomy and pure science; in natural history, physical and mathematical geography; in discoveries and explorations; in mechanical inventions, the making of didactic and scientific apparatus, etc. The monogram is a veritable arsenal of facts disproving the slander which represents the Church as opposing science. Every statement is duly au-

thenticated, and it may be predicted that wherever the monograph goes it will command respect for the scholarship of its author.

**Health Lessons.** By Belva Cuzzort, A. M., in collaboration with John W. Trask, M. D., Surgeon, United States Public Health Service. Limp cloth, 37 pages. Price, ..... D. C. Heath and Company, Boston.

The play activities of a boy of six or seven, illustrated by photo-engravings and described in poetry and prose, are the subject of this book, the object being to impart hygienic information by indirection to children too young for formal instruction in such matters. A teacher's edition of this well-conceived little book conveys suggestions for its effective use in the education of pupils below the age of eight.

**Supervised Study Speller.** By Willard F. Tidyman, M. A., Pd. D., Head of the Department of Education and Director of the Training School, State Normal School for Women, Farmville, Virginia. Cloth, 132 pages. Price, 52 cents net. World Book Company, Yonkers-on-Hudson, New York.

Deductions from scientific study which have been confirmed by long experience in the class-room have gone to the making of this book. Particular care has been directed to investigating the relative values of different methods of grouping words in order to assist the speller's memory, and to determine the words that most frequently present difficulty to pupils called upon to spell them. Among the notable features of the book are the tests for which it provides, for the sake of measuring the progress of the pupils and discovering where they are weak and need strengthening. The study helps and teaching helps provided are numerous and practical.

**The Growing Child.** By S. Josephine Baker, M. D., Lecturer on Child Hygiene at Teacher's College, Columbia University, Director of the Bureau of Child Hygiene, Department of Health, New York City. Cloth, 230 pages. Price, ..... Little, Brown, and Company, Boston.

To bring within the reach of mothers and teachers the latest messages of science in regard to conserving the health of the growing child is an object worthy of praise. This is the object of Dr. Baker, and in the clearly written little volume under review, the object seems to have been attained. Technical language is employed only when its use cannot be avoided. While the book presents a wealth of information on the treatment of children who are ill, its main stress is laid on precautions that will tend to keep children well, in the confident belief that effort applied in that direction will make for a finer and better-developed race. In her preface, Dr. Baker remarks that the health movement in the schools now amounts to a crusade, and that the teacher is expected to know as much about health problems as the mother and the nurse. This book is offered

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**Paul in Picture Land.** By Richard A. Clarke. With Illustrations by Clara Atwood Fitts. Cloth, 144 pages. Price, ..... Little, Brown, and Company.

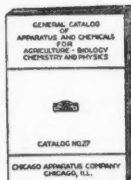
This is a story of young people for young people, and there is good reason for believing that it will charm the little readers for whom it is intended. The adventures it relates are delightfully extraordinary, some of them dealing with personages, like Santa Claus, for instance, and with well-known animals like Mary's little lamb and the cat that played the fiddle. The illustrations are spirited and clever in a high degree.

**Essentials of Spelling.** By Henry Carr Pearson, Principal of Horace Mann School, Teachers' College, Columbia University, and Henry Suzzallo, President of University of Washington, Sometime Professor of the Philosophy of Education, Teachers' College, Columbia University. Part One, for Grades Two to Four, 84 pages; Part Two, for Grades Four to Eight, 116 pages. Cloth covers. Price ..... American Book Company, New York.

"Fewer words and more drill" is the motto of the authors of this work, which represents an undertaking by two experienced educators to impart instruction in orthography in a manner at once thoroughly scientific and wholly practical. With vast labor a selection has been made of the two thousand words in most frequent use by the majority of the people. These are presented in the regular lessons, while supplementary lessons with somewhat more than a thousand other words less important or less difficult are included, by way of "good measure," accompanied by the injunction that the former series shall be carefully studied in their order, the supplementary lessons also being given attention as occasion offers—that is, when there is time. An introductory article, under the heading "Directions for Teachers," bristles with valuable suggestions. The entire work bound in a single volume can be had in that form if desired.

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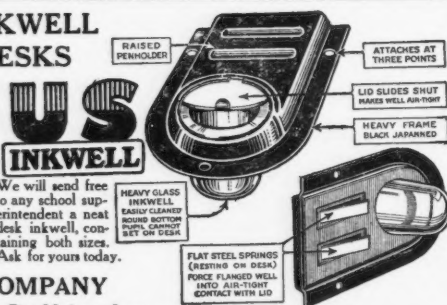
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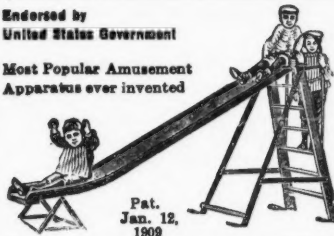
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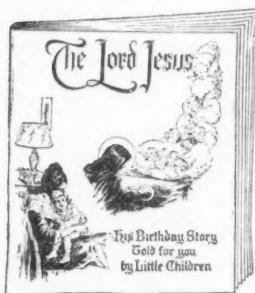
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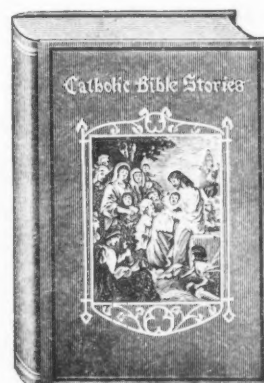
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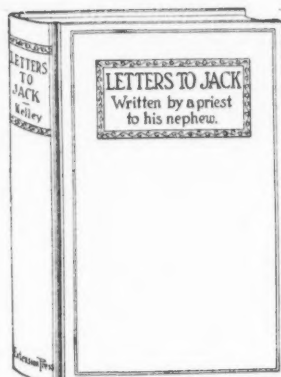
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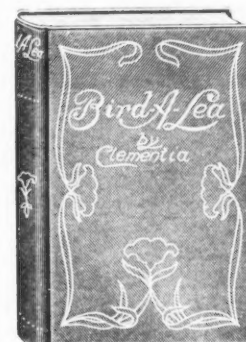
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